

2561

SERMON SCIENCE

OR

THE LAW OF DISCOURSE

ANDERSON

Presented to the
Divinity School, Chicago University
By the Author.
G. S. Anderson.

Class

Book

University of Chicago Library

GIVEN BY

G. S. Anderson

Besides the main topic this book also treats of

Subject No.

On page

Subject No.

On page

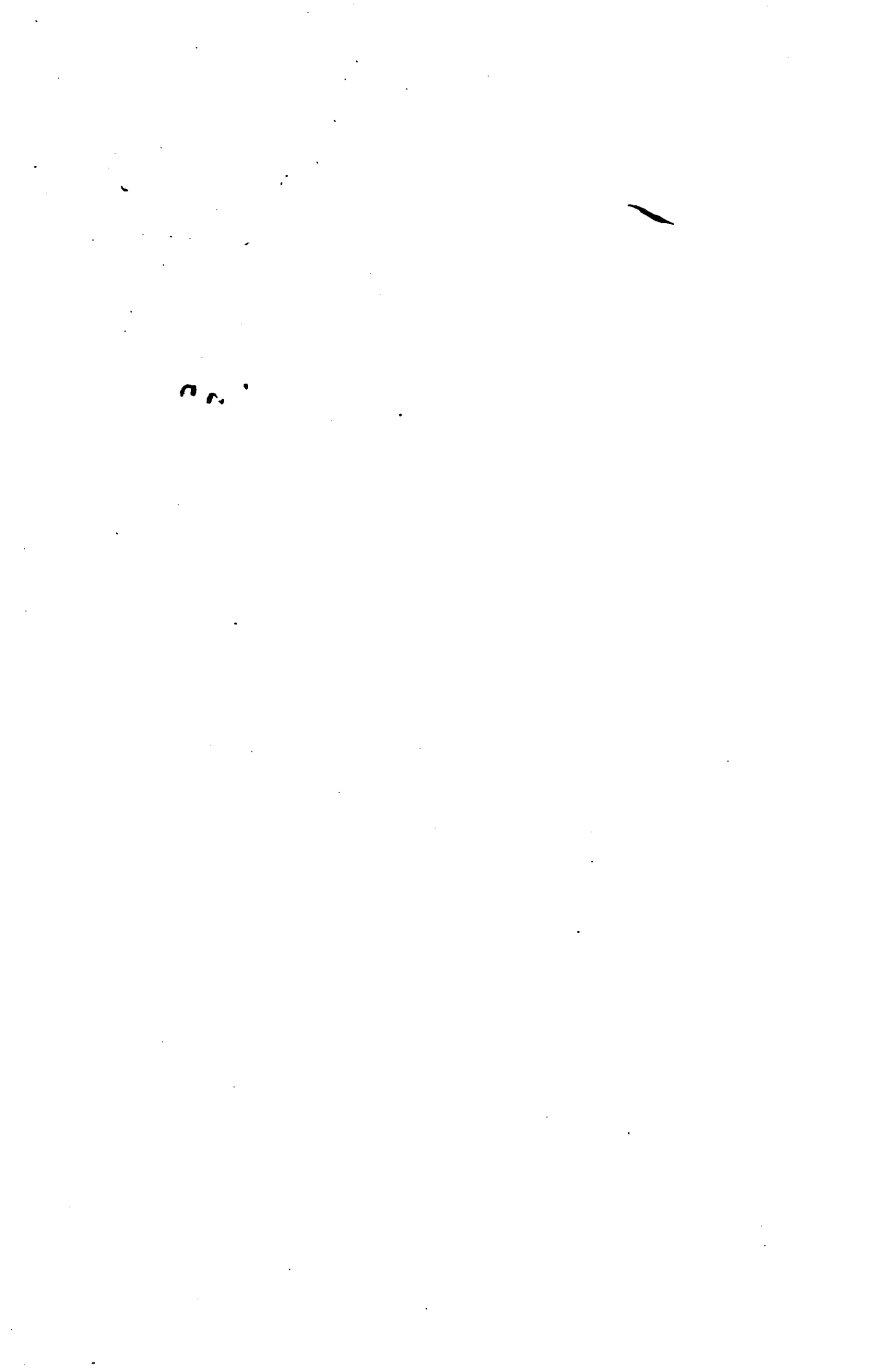


CHART OF THE SCIENTIFIC SERMON.

ANALYSIS OF SCIENCE IN THE DISCOVERY OF	ELEMENTS OF DISCOURSE.	
	1. THE LAW OF ELEMENTS.	IV. The Subject. VII. Means of At- tainment.
	II. Definitions.	V. The Proposition.
	III. The Object.	VI. Reply to Objec- tions. VIII. Application.
	CARDINAL PRINCIPLES OF DISCOURSE.	
	I. The object is the fact contemplated by the speaker.	
	II. The subject is the dominant impulse of the speaker.	
	III. The proposition is comprised of the object and subject.	
	IV. The philosophy of the impulse of the speaker is the argu- ment of discourse.	
	TWO LAWS OF DEVELOPMENT.	
	I. Induction—Analysis.	
	II. Deduction—Argument. Consummation.	
	Application.	
	TWO LAWS OF DESIGN.	

SERMON SCIENCE,

OR

THE LAW OF DISCOURSE.

CONTAINING THE ESSENTIAL PRINCIPLES OF SCRIPTURE
EXPOSITION AND OF SERMON CONSTRUCTION.

(“SERMON BUILDER” REVISED.)

To be followed by a companion book of Sermons.

BY

REV. G. S. ANDERSON,

SUPERINTENDENT OF MINISTERS' INSTITUTES IN ALABAMA.

“Search the Scriptures for in them ye think ye have
eternal life; and they are they which testify of me.”—
JOHN 5:39.

“Study to show thyself approved unto God a work-
man that needeth not to be ashamed, rightly dividing
the word of truth.”—II TIM. 2:15.

ATLANTA, GA.:
THE FOOTE & DAVIES COMPANY,
PRINTERS AND BINDERS.
1900.

HASKELL

BV 4211

A 54

COPYRIGHT, 1900

BY REV. G. S. ANDERSON.

128076

Dedication.

TO THE COUNTRY MINISTRY,

THE LORD'S TRUE AND TRIED SERVANTS, AMONG WHOM THE WORK
ORIGINATED, AND TO ALL THE MASTER'S TRUE SERVANTS

WHOSE UPPERMOST DESIRE IS TO MAGNIFY THE

WORD OF THE LORD, IS THIS BOOK

AFFECTIONATELY DEDICATED.

PREFACE.

Sermon Science is a revision of the "Sermon Builder" issued from the press in 1892, and now well-nigh exhausted. The author returns to the Ministry his sincere thanks for the reception accorded that Book. It, however, was but the two-leaved twig as compared with the stalwart sappling into which the formula of the System has now grown. Being a Science the change of name was made to conform the title to the real character of the Book. The System meets the prime want of every preacher, being the law of his life-work.—sermon-making.

Knowing the value of the law thus formulated, the author has given years of his time, besides the expenditure of means, in order to give it as a boon to his Brethren. The Institute Work organized by the late and much-lamented Dr. D. I. Purser, at East Lake in 1889, and in which the System had its maturer development, is now a part of the Denominational work prosecuted under the auspices of the State Convention and speaks for itself. The Book was promised to many Brethren more than a year ago, but owing to pressure of work for the Board on the field its issue from the press has been unavoidably delayed. While the principles are scientific the author makes no claim for perfection for the formula setting them forth.

Much of the work was done during the odds and ends of busy work, while traveling, in hotels, on trains and in private houses.

While the work itself is addressed primarily to the untrained ministry, yet it is no less valuable to the full and well-trained mind; for the larger the resource in material the greater the necessity for method with which to utilize it. When the fact is considered that the forms of the world's thought antedate Christ by four centuries and that Aristotle is still authority in literature and that this System claims to be a recast of its mould, the pretension is clothed with a seeming audacity that is greatly humiliating.

My only apology is, as I have wrought, God has wrought in me, and now in the stress of great humility and profound gratitude to Him for His goodness and honor thus bestowed, I lay it at the feet of my Brethren, of Christianity and of the World, with no misgivings as to its future triumph in giving caste to the thought of mankind.

CONTENTS.

Chart of Scientific Sermon.....	Frontispiece
Title Page	i
Dedication.....	iii
Preface	v
Index	vii
Definition of Terms.....	xiii
Introduction by Dr. W. H. Young.....	xv
Introduction by Author.....	xx

PART ONE.

Sermon Science Defined.....	25
Analysis of Science.....	26
I. Discovery of Elements.....	26
II. Discovery of Relations.....	28
III. Discovery of the Law of Development.....	30
IV. Discovery of Design.....	30

SECTION I.

FIRST PROCESS OF SCIENCE—DISCOVERY OF ELEMENTS.....	32
---	----

CHAPTER I.

ELEMENTS DEFINED.....	32
Elements Considered as a Whole.....	33
1. Their Arrangement Logical..	33
2. The Basis of Science.....	33
3. Four General Classes.....	35

CHAPTER II.

ELEMENTS OF DISCOURSE ANALYZED.....	37
The Text.....	37
1. It Must Be Drawn from the Scriptures.....	37
2. It Locates the Arena of Truth.....	37

3. Is a Unit of Truth.....	38
4. Adapted to the Occasion.....	39
5. Sought in the Spirit.....	39
6. Sought in Prayer.....	39
7. Used as God's Message.....	40
8. Text Other than Scripture.....	40
9. A Theme without a Text.....	41

CHAPTER III.

DEFINITIONS.....	42
1. History	42
2. Exegesis	42
3. Language	43
4. Context.....	43
5. Last Formal Work	43
6. Furnish the Introduction.....	44
7. Proportionate Length.....	44
8. Explained by Comparison.	44
9. They Name the Theme.....	44
(1) Every Sermon Named.....	44
(2) Theme the Name of Great Truth.....	44
(3) Embraces Object and Subject.....	45
(4) When Announced.....	45
(5) Always Explicitly Stated.....	45

SECTION II.

SECOND PROCESS OF SCIENCE—DISCOVERY OF RELATIONS.....	46
---	----

CHAPTER IV.

FIRST CARDINAL PRINCIPLE.....	46
The Object.....	46
1. The First Element Sought.....	47
2. Should be Clearly Perceived.....	47
3. It Is Single.....	48
4. Should be Concretely Named.....	48
5. Not Recognized with the Homiletics.....	49
6. Not Interchangeable with Subject.....	50

7. It is the "What?" of Discourse.....	50
8. It is the Original Truth in a Figure.....	51
9. It is the Illustration in Parables.....	51
10. Main Fact in History.....	51
11. Thing Wrought on in Miracles.....	51
12. Developed by Analysis.....	52
13. The Illustration in a Type.....	52
14. Illustrated	53

CHAPTER V.

SECOND CARDINAL PRINCIPLE.....	54
The Subject.....	54
1. It is Single.....	54
2. Must be clearly perceived.....	55
3. Should Have a Specific Name.....	55
4. Fundamental When Object is Comprehensive.....	56
5. Subordinate When the Object is Minor.....	56
6. Changed by Change of Object.....	56
7. Not Interchangeable with Object.....	58
8. Individualized by Definitions.....	58
9. It is Developed in Argument.....	58
10. Illustrated	58

CHAPTER VI.

THIRD CARDINAL PRINCIPLE.....	61
Proposition	61
1. Comprised of Object and Subject.....	61
2. But One in a Sermon.....	61
3. Should be Clear.....	61
4. May be Illustrated.....	62
5. Is a Positive Declaration.....	62
6. Its Informal Statement the Theme.....	62
7. Illustrated	62

CHAPTER VII.

FOURTH CARDINAL PRINCIPLE.....	64
Philosophy.. ..	64
1. It is the Fruit of Fact and Thought.....	64
2. Developed with Proposition.....	64
3. Developed by Argument.....	64
4. Illustrated	64

SECTION III.

THIRD PROCESS OF SCIENCE—DISCOVERY OF THE LAWS OF DEVELOPMENT.....	69
---	----

CHAPTER VIII.

INDUCTION.....	69
Analysis	70
1. It Deals with the Object.....	70
2. It Divides Elements, Relations, Etc.....	70
3. Should Have as many Divisions as Elements.....	71
4. The Elements United Make the Whole.....	71
5. Made from Standpoint of Speaker	71
6. Co-ordinate Elements Equal.....	72
7. Division Should Make Truth Specific.....	72
8. Avoid Generalizing.....	72
9. Should Not Reveal Effects.....	72
10. Should Disclose Elements of a Figure.....	72
11. Developed by Explanation Contrast	73
12. Should Give Clear Conception of Object.....	73

CHAPTER IX.

DEDUCTION	74
Argument.....	75
1. It Sustains Proposition.....	75
2. Each Gives One Reason.....	75
3. But One Reason in Each.....	75
4. Each Should be Clear	75
5. As Many Arguments as Reasons	75
6. One Should Not Include Another.....	76
7. Varieties of Argument.....	76
Positive Arguments.....	76
(1) <i>A Priori</i> Argument.....	76
(2) <i>A Posteriori</i> Argument	76
(3) <i>A Fortiori</i> Argument.....	76
8. It Deals Only with Effects of Object	77
9. Elements of Argument.....	77
(1) Abstract Statement.....	77
(2) Illustration	77

CONTENTS.

XI

(3) Example	78
(4) Testimony	78
(5) Poetry	78
10. Peroration	79

CHAPTER X.

REPLY TO OBJECTIONS.....	80
1. Reply to Those Against Great Truth.....	80
2. Should Be Fairly Stated.....	80
3. Should Be Answered Only.....	81
(1) When Real.....	81
(2) When in the Mind of Audience.....	81
4. Briefly Answered.....	81
5. Design to Win Objector	81
6. Exposure Best Reply.....	82
7. Should Follow Argument.....	82
8. Answered by Explanation.....	82
9. Negative Arguments Used.....	82
(1) <i>Ad Hominem</i>	82
(2) <i>Reductio ad Absurdum</i> ..	83

CHAPTER XI.

MEANS OF ATTAINMENT.....	84
1. Should Be Identified in Each Text.....	84
2. Used Only When Essential.....	84
3. Only Those Establishing Proposition Noted.....	85
4. Should Follow the Argument.....	85
5. Found by Interrogative, How ?.....	85
6. Developed by Explanation.....	85

SECTION IV.

FOURTH PROCESS OF SCIENCE—THE CONSUMMATION OF DESIGN.

CHAPTER XII.

APPLICATION.

1. It Uses the Truth of the Proposition.....	86
2. It Uses the Effects of the Great Truth.....	87
3. To Reach the Conscience	87

4. Great Truth Shown Hearer.....	87
5. Responsibility Planted.....	87
6. Duty Indicated.....	88
Final Suggestions to Reader.....	88
Books Recommended.....	90
How to Preach with Power.....	91

INDEX OF CUTS.

No. 1. Watch.....	27
No. 2. Tree Section.....	28
No. 3. Ordered Wagon.....	29
No. 4. Disordered Wagon.....	29
No. 5. Disordered Man.....	29
No. 6. Tree.....	31
No. 7. Acorn.....	35
No. 8. Segment.....	52
No. 9. One Abutment.....	63
No. 10. Mountain.....	53
No. 11. Two Segments.....	57
No. 12. Two Abutments.....	58
No. 13. Traveler and Mountain.....	59
No. 14. Traveler and Robber.....	59
No. 15. Traveler and Friend.....	60
No. 16. Segments and Circle.....	63
No. 17. Abutments and Frame.....	63
No. 18. Complete Triangle.....	65
No. 19. Enclosed Triangle.....	65
No. 20. Complete Bridge.....	66
No. 21. The Well.....	68
No. 22. Orange Sections.....	71

Definition of Terms.

“The Speaker” is the Scripture Author of the text as contradistinguished from the **preacher** who studies the text.

The “Object” is always the fact contemplated by the Speaker.

The “Subject” is the dominant impulse, reigning thought, chief idea or prevailing sentiment of the Speaker.

The “Theme” is the Object and Subject combined.

The “Great Truth” is the one expressed in the Proposition.

Abbreviations.

<i>Sec.</i> —Section.	<i>Arg.</i> —Argument.
<i>Def.</i> —Definitions.	<i>Ser.</i> —Sermon.
<i>Prop.</i> —Proposition.	<i>Ans.</i> —Answer.
<i>Obj.</i> —Object.	<i>R.</i> —Rule.
<i>Sub.</i> —Subject.	<i>P.</i> —Page.
<i>Anal.</i> —Analysis.	<i>Chap.</i> —Chapter.
<i>Means.</i> —Means of attainment.	
<i>R. O.</i> —Reply to Objections.	
<i>Apl.</i> —Application.	



INTRODUCTION.

BY WM. H. YOUNG, PH. D.

AUTHOR'S NOTE.—Dr. W. H. Young, now pastor of the Baptist church at Athens, Ga., and the Author of the following Introduction to Sermon Science, is a graduate of Columbian University, Washington, D. C., and of Crozer Theological Seminary, and was Professor of Homiletics for several years in Arcadia College, Canada. He is therefore familiar with the learning of the Schools and speaks intelligently upon the subject in hand. The term "Sermon Building" used in the Introduction being the title of the old Book is synonymous with "*Sermon Science*," the title of this Book.—*The Revision*.

Homiletics having become classical every rival system is regarded with unfriendly prejudice. From such prejudice against the new science of "Sermon Building" the writer, after ten years experimenting in the pulpit, has become its willing apologist.

Just why clergymen should regard Homiletics as the ideal and only possible method of sermonizing is unaccountable. There is no law, either subjective or objective, and no authority, philosophical or scriptural, for such a claim.

Because it has been universally espoused for several centuries, and is exclusively taught in all the schools is no assurance of its permanency. All sciences have had a history. Their period of incipency was marked by a monotonous empiricism that enforced rules formulated chiefly by custom. It was a sign of new life when independent research braved the dignity of custom and burrowed beneath the structure so hallowed by age. But the rich hoards of truth so mined out

from beneath served both to build and to beautify enduring new structures which replaced those that had tottered to their fall.

It is an unwelcome fact, to be denied only by those who have given the matter no close attention, that preaching, which should unquestionably be the preacher's strong point and specialty, is yet his weakest point and secondary purpose. Compare the hours devoted to Homiletics in any theological institution on either side of the Atlantic with the hours devoted to non-sermonic studies. It may be said that linguistic and exegetical studies pertain to the pulpit and should be so regarded in the above comparison. So indeed they do, but the modern art of Homiletics has nothing to bind them to the pulpit more durable than exhortation; and the contrast holds good.

The writer sees the dawning of a new day of pristine pulpit power, of which the roseate tints touch and glorify together the sacred word and its heaven-called expounder. Should not every effort to hasten that happy season be welcomed and encouraged?

Of all such aids "Sermon Building" is the latest and undoubtedly the most radical. Other methods of sermonizing have been merely modifications of well-known homiletical processes, more or less interesting and suggestive, but none of them scientific.

It is proverbial that even the educated preacher seldom "sticks to his text," and that one text, under strict Homiletical treatment, serves equally well for sermons antagonistic in doctrine. Indeed there is nothing so illustrative of absolute chance as what an educated preacher will "make of his text." No two masters of Homiletics will agree in their treatment of

any text, or even as to its central teaching. Would we call Botany a science if similar diversity attended its practical use? Were Homiletics scientific all preachers would agree in sermons based upon the same texts, their differences would be due entirely to their ignorance.

Now Sermon Building is absolutely scientific. Right or wrong, true or false, helpful or useless, it is an exact science. It has laws as strict and processes as definite as Mathematics, and these enable any one to expound a text and develop its resultant sermon with the same confidence of accuracy that one feels in employing arithmetic formula. So thoroughly organized are its methods that the student is never in doubt about either his exegesis or his sermon—he is made conscious both of his ignorance and his knowledge and can define their limits to a nicety. Whatever may be said against Sermon Building it affords a refreshing change from the anxious uncertainties of the prevailing systems.

“Sermon Building” differs thus radically from Homiletics because of its novel change of viewpoint of a text from that of the preacher—subjective, capricious, unrestricted—to that of the author of the text—objective, fixed, certain.

The Homiletician, even after a studious and correct exegesis, looks upon his text to see what he can “make of it;” whereas the “Sermon Builder” looks to see what its author made of it. Sermons are thus removed from the realm of caprice, be it ever so learned, to the realm of fact which is what the laity expect.

Instead therefore of Sermon Building being a new Homiletics it is a new Exegesis. And yet its Exegesis is

distinctly different from that of the Schools, because it uses the sermon as a spade to expose the hidden treasures of the text, instead of first digging them up and then telling about them in the sermon.

But more than even this the science of "Sermon Building" is a psychology as well, and it seems to be the first systematic attempt to apply the laws of mental action to either exegesis or sermonizing.

It goes further than the classical Exegesis which is based entirely upon grammatical laws and processes, by testing every passage by the laws and processes of the universal human mind.

In doing this it introduces the Deductive and Inductive processes, and regards both the objective and the subjective conditions, making them all clasp hands around the Sermon. This evidently necessitates the employment of new technical terms. Many readers have stumbled fatally over the use made of such familiar words as "object," "subject," etc., which popular speech has bereft of their original meaning.

Persons accustomed to the Homiletical plan will be tempted to reject this System as making sermons of inordinate length. Each of its nine processes will be regarded as "heads," to be indefinitely amplified. But in actual use the tending is all the other way, because the text will be so thoroughly mastered, and its development is so natural and orderly that the preacher proceeds with the utmost brevity allowable to the doctrine of the text.

Another seeming objection suggested to the casual reader, is that monotony would result from the employment of the same "plan" for all sermons. In Homiletics this would certainly be the case; but in Sermon

Building there is no such thing as what is known as the "plan" in a sermon. It is not the heads but the entire form of doctrine of a text that composes the sermon. The "processes" are a sort of frame-work, but nothing more. Just as all human beings have the same two hundred and eight bones in their bodies, and yet never look alike—because they are not alike—so the sermon being a strict exponent of the text is bound to show all the beautiful gradations of variety existing between the various texts of Scripture.

No one can rightfully judge of "Sermon Building" until he has mastered it and used it properly. Every one of the hundreds who have so tested it is its ardent advocate.

INTRODUCTION.

BY THE AUTHOR.

THE SYSTEM. What Is It ?

To the enquirer desiring to know what this **System** is, the following statement as to its features may serve as a brief analysis of its character. Being a law of thought, it sustains relations to the world's learning as follows:

1. **It Is Rhetoric.**—Rhetoric is the art of good speech and has special reference to the outer form of expression. The force, chief beauty and utility of thought is often found in its peculiar mould. Contending not only for the Word, but also for the divine form of that Word the System fashions the truth after the form of the divine pattern, and therefore, is Rhetoric, but is more than Rhetoric.

2. **It Is Logic.**—Logic constructs the inner life of discourse as contrasted with its outer form given it by Rhetoric. While the life and the form are interrelated, and the one but the expression of the other and the two, but the complement one of the other, yet each is a generic feature and stands so differentiated that each supplies a separate branch of learning. As the System deals with the elements of truth which supply the genius or inner life of the text, it is Logic also, but is more than Logic.

3. **It Is Philosophy.**—Philosophy is the rationale of thought, supplying the fountain and cause out of which

it flows. Every thought carries a specific reason in which it originated. The evolution of this reason imbedded in the thought of the discourse being the fruit of the System, it is therefore a method of Philosophy, but is more than Philosophy.

4. **It Is Theology.**—Theology is the art of understanding God's thought. God's thought is expressed in the divine form in the Scriptures. His thought is put into the form of human thought. The principles of human thought properly applied in the interpretation of Scripture truth will therefore solve the problems of divine thought expressed in the Scriptures. The System being the law of thought as applied in the mastery of Scripture truth, is therefore Theology. In brief it is a law of sermonizing, embracing the essential principles of the four branches of learning—noted above.

Being a law of human thought it guides to understanding in divine thought, which is Theology. Seeking the rationale of God's thought as related to human life, it is Philosophy. Constructing the elements of that thought into normal relations, it is Logic, and giving to that thought its essential and own proper form, it is Rhetoric. It converts these four into one and gives to the preacher the law of his life-work.

It enables him to simplify and make known the Word of God. It bridges the chasm between the old sermon and Scripture exegeses, gives natural and symmetrical development to the truth, and adjusts and emphasizes its relations to human life. It is a law for the exposition of Scripture truth and for the construction of the sermon, beginning with the Introduction and concluding with the Application. It individualizes

the elements of truth, guides in selection, and locates every phase of material in its proper place in the make-up of the sermon. It is therefore named "**Sermon Science**."

PART ONE.

SERMON SCIENCE DEFINED.

Science is an experimental knowledge of the truth. It is theoretical and practical. These two phases are essential to the existence of real science. The theoretical gives the abstract formula while the practical puts it into the concrete by example. Illustration by example is the only demonstrable proof of real science. Theory without example is but chimerical suggestion and can lay no claim to science. Instruction in Homiletics thus far has been limited to the sphere of theory. The lecture-room has never become a workshop in which the plowshares of truth are forged.

Demonstration in Scientific Exposition has never been attempted. Only hints at Sermonic construction are vaguely given at long range in the form of rules and suggestions which may be observed or ignored as taste may dictate. The Homiletical lecture-room should be as truly practical as that of Mathematics in which examples are spread on the board and the laws of that science demonstrated. Every text of Scripture embodies a problem of truth. The true work of the Scripture expounder is its proper solution. Revealed truth, which is the organic thought of God is as truly Scientific as are the problems of Mathematics. The one is expressed in words—the other in figures.

To identify and present in theoretical and practical formula, a law for the solution of Scripture truth is the object of this System. This law contrasts with

the incidental, temporary, arbitrary and mechanical rules of Homiletics in that it is fundamental, comprehensive, universal and unchangeable. The formula is new, but the law it embodies and sets forth is as old as the mind of man over whose function of thought it prevails.

In it, in the lecture-room, we carry over from the abstract to the concrete, the work of sermon making, and henceforth make Sermon Science a veritable laboratory of truth in which the laws of divine thought are illustrated and enforced. Without reference to the details of instruction given in the many treatises on Homiletics, the **Scientific Sermon** will be the theme of this Book.

ANALYSIS OF SCIENCE.

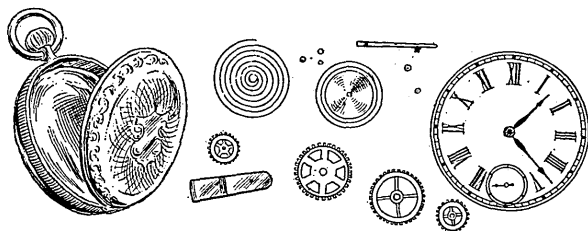
Science has four features, as follows, to wit:

I. **The Discovery of Elements.**—All things are composed of parts. These parts are essential to the completeness of the whole. To understand the whole a knowledge of the parts is necessary. To be ignorant of the parts is to be without understanding in the whole. The atmosphere is composed of oxygen and hydrogen. To know the atmosphere scientifically each of these elements must be discovered, identified and understood. Until the chemist knows each and all these elements individually and specially he fails as a scientist.

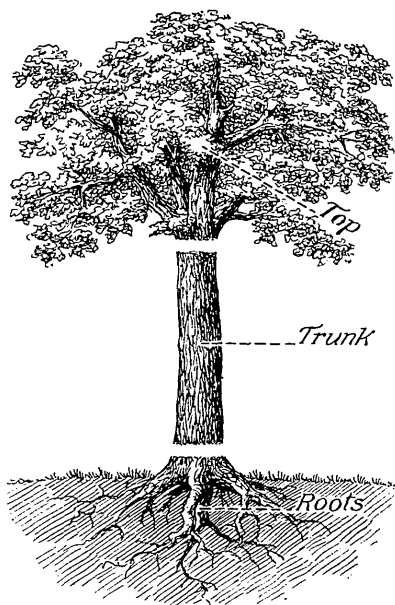
The pieces of a watch are likewise parts of the whole. To have scientific knowledge of the watch each piece must be individualized and technically understood. The case, with every wheel, spring, screw and lever, is a factor in the mechanism. To be apprenticed in the knowledge of scientific construction no piece can be

ignored. Until the pattern of each piece is definitely understood the watchmaker is a novice and not a scientist.

A text of Scripture likewise comprises definite elements of truth. Truth is not a conglomerate mass of chaotic adhesions, not a lawless jumble of mysterious and indefinable elements, not a jargon of discordant sounds, but is the thought of God, the highest science, comprising elements cast in specific mould with clean-cut outline in which affinity and harmony prevail. To preserve their integrity and exhibit their force in expanding the text, the sermon-maker must have mastery in the knowledge of these elements. Their individuality is as real as are the elements of the atmosphere or the pieces of a watch, and to be scientifically expounded must be identified and their pattern definitely comprehended. This is the first task of the sermon-maker. See Cuts 1 and 2 below ; also P. 32.



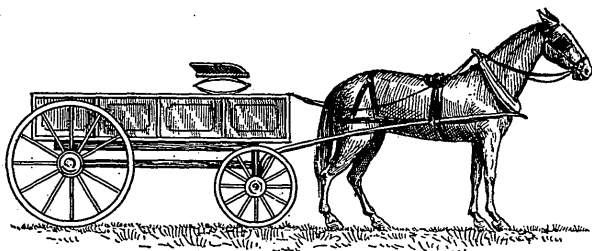
No. 1.—This cut displays elements or component parts as seen in the pieces of the watch, the individualized pieces of the watch illustrating the discovery of elements of truth in a text.



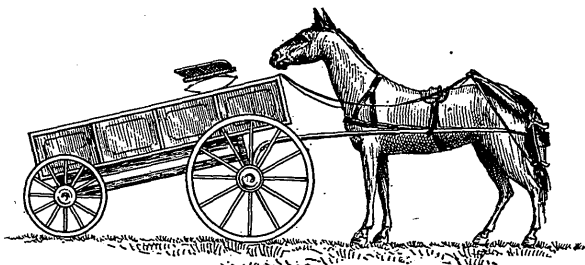
No. 2.—This cut represents the different divisions or parts of a tree illustrating discovery of elements. The roots, trunk and top are each individualized.

II. The Discovery of Relations.—The second feature of science is the discovery of the relations the parts sustain to each other, and of all the parts to the whole. The relation of parts in an organism is as vital as the existence of the parts. To disorder the relations of the parts disorganizes the whole. Either the increase or decrease of oxygen or hydrogen disorganizes the atmosphere. The exchange of any two wheels of the watch destroys the efficiency of the mechanism. Likewise the displacement of relations with the elements of truth in a text violates the organism of truth and superinduces disorder.

Below are given cuts illustrating confusion engendered by disordered relations. See cuts 3, 4 and 5, p. 29.



No. 3.—This cut represents the horse and wagon properly adjusted in relations illustrating the proper adjustment of elements of truth in the discourse.



No. 4.—This cut represents horse and wagon with disordered relations. The hind and fore wheels being exchanged and the horse reversed in the harness, illustrating the disordered relations of elements in the discourse.



No. 5.—This exchange of hand and foot illustrates the exchange of elements of truth or disordered relations in discourse. Truth is an organism and its elements sustain proper relations as much so as do those of the organism of the body.

III. The Discovery of the Law of Development.—

The law of development brings maturity. In the watch the mainspring supplies ready and constant motion which completes or matures the mechanism.

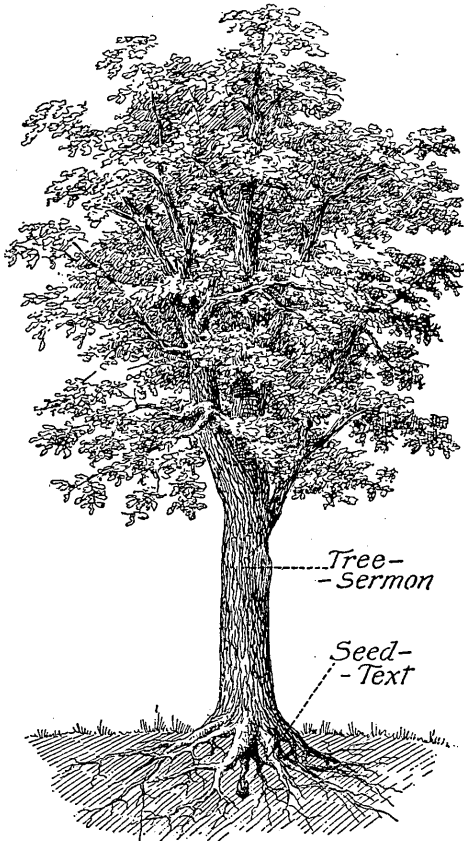
The law of growth gives mature development to the tree. Likewise the law of thought gives expansion and mature development to the truth. In human learning but two laws of thought are found, *i. e.*, those of Deduction and of Induction. The former was formulated by Aristotle in the Fifth Century, B. C., and the latter by Bacon in the Seventeenth Century of our era. They comprise the two Schools of Philosophy in which the literature of mankind has found its formal expression. Outside of these man is left without a method of thought. When therefore these, the two only known methods of thought are applied in the explication and expansion of the truth, we have its fullest development, and in it the third factor of science demonstrated.

See cut following, No. 6.

IV. The Discovery of Design.—Every device, whether of God or man, has its design. Design is the end for which all things exist. The design of the watch is to give the correct time. God's design in the tree is its utility to man. His design in the truth is that it overcome the world for Him. This design is accomplished in its effects on the heart and life of man. The revelation of the want, adaptation and effectiveness of truth in the accomplishment of this design then is the fourth and concluding phase of science. To recapitulate—the discovery of elements; the discovery of the relation of elements; the discovery of the law of development and of the law of design, are the essential characteristics of science. They are found in all sciences.

To combine them is to make science. When they exist science is found in them. If embraced in the sermon the sermon is therefore scientific. This scientific alignment will be given This Law of Discourse in the following formula, which will make it "Sermon Science."

See P. 86.



No. 6.—This cut represents the mature tree and illustrates the law of development as found in the third section of science. As the whole of the tree was in the seed and the whole of the seed was developed in the tree, so likewise with the text and the sermon. See P. 69.

SECTION ONE.

First Process of Science.

CHAPTER I.

DISCOVERY OF ELEMENTS.

(See P. 26.)

The first process of Science being the discovery of elements, the first task of the Sermon-maker, therefore, will be the discovery of the primal factors of Truth that comprise discourse. These primary elements of discourse are eight in number, as follows:

I. The Text.**II. Definitions.****III. The Object.****IV. The Subject.****V. The Proposition.****VI. The Means of Attainment.****VII. Reply to Objections.****VIII. Application.****ELEMENTS DEFINED.**

I. The Text is the unit of truth supplying the germ out of which the sermon is developed. It contains the life and embodies the pattern of the sermon. See P. 30.

II. Definitions supply the environment of the truth of the text. See P. 42.

III. The Object is the basic fact which antedated, absorbed and inspired the thought of the text. See P. 46.

IV. **The Subject** is the dominant impulse of the Speaker or the thought of the text as contrasted with the fact which originated it. See P. 54.

V. **The Proposition** holds in essential union the Object and Subject. See P. 61.

VI. **Reply to Objections** meets the antagonists of the truth of the text. See P. 80.

VII. **The Means of Attainment** embrace the devices and agencies used in the establishment of the truth of the text. See P. 84.

VIII. **The Application** deals with the relations of the truth of the text to the hearer. See P. 86.

These Elements are to Discourse what the Ten Numerals are to the Science of Numbers and what the Twenty-Six letters of the English Alphabet are to the Science of Language. See R. 1, P. 26.

CONSIDERED AS A WHOLE.

1. **Their arrangement is logical.** They are given in the natural order of thought. As each of the numerals holds its own place in the numerical order so each of these elements has its proper place in its combine. While some of these elements are noted in the formulæ of the schools, their order of logical arrangement is nowhere given. Their proper order is as important as that of the letters of the alphabet or of the numerals. See Sec. 2, P. 34.

2. **They are the basis of Science.** In them the elements of discourse are discovered revealing the basis of science. They do not supply organization, but the elements for it; not scientific construction, but its essential conditions.

As the ten numerals are not organic but simply individual factors, each expressing its own power, and sup-

plying only the soil out of which the science of numbers grows, so likewise are these elements related to discourse. They supply the complement of elements necessary to science.

As the English letters represent the circle of twenty-six sounds necessary to science in the language, so these represent the complete circle of elements essential to the science of discourse. To ignore one of these elements is to disorder science. This is illustrated in the missing factors given in the elements of discourse, numerals and letters, as shown below :

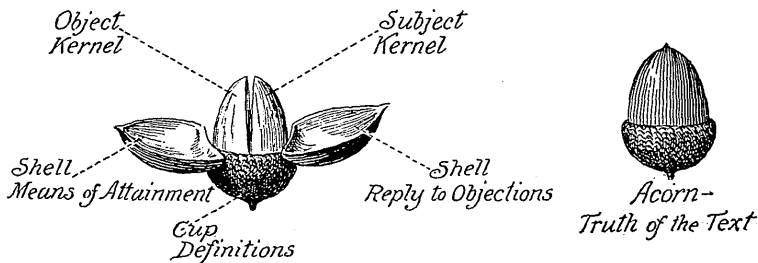
ELEMENTS.	NUMERALS.	ALPHABET.		
I. <i>Text.</i>	1	a	k	u
II. <i>Definitions.</i>	2	b	l	v
III. <u> </u>	—	c	m	w
IV. <i>Subject.</i>	4	d	n	x
V. <i>Proposition.</i>	5	—	o	y
VI. <i>Reply to Objections.</i>	6	f	p	z
VII. <i>Means of Attainment.</i>	7	g	q	
VIII. <i>Application.</i>	8	h	r	
	9	i	s	
	0	j	t	

Omitted from the above is *The Object* from elements of discourse, 3 from the numerals and e from the letters. As the omission of the 3, or the e, from their respective sciences would mutilate its science so the absence of *The Object* from discourse would hopelessly confuse that science. The missing element leaves a void in the scientific chain. The *Object* of discourse is the missing factor in Rhetoric, Logic and Homiletics, that has left Discourse without a science and Sermon Making without a law. While Philosophy has detected the principle and given it a formula and made it the basis

and sphere of the School of Induction, Rhetoric has failed to give it recognition, limiting all the material of Discourse to the scope of the Subject and thus violating a fundamental law in transmuting all the elements of truth into thought. The Object is fact and can never be made thought. See P. 70 and 74.

In the branches noted above the *Subject* embraces the entire material of discourse with the Object as an essential factor entirely omitted. Confusion is the consequence. Taste is therefore the only standard of appeal left. But in this there is no law for its decision is conditioned upon its source, environment and age. The **Object** is therefore a scientific necessity in presenting in these elements a law of discourse.

III. They are Divided into four General Classes as Follows:



No. 7.—This cut represents an acorn, the seed of the tree, and contains the genius of its kind and the pattern of its development. The cup enclosing the acorn illustrating the Definitions, the two bivalves of the united kernel the Object and Subject, and the shell, Answer to Objections and Means of Attainment.

1. *The text is comprehensive*, embracing all the elements of truth that enter the sermon and may be illustrated by the acorn. (Acorn—Text, see Cut 7.)

2. *The Definitions, Reply to Objections and Means of attainment* supply the environment to the essential life-

truth and may be likened in turn to the cup and shell enclosing the kernel of the nut. (See cut 7, Cup and Shell.)

3. *The Object and Subject* contained in the Proposition supply the inner life with its genius and pattern of truth, and may be likened to the kernel of the nut. (See Cut 7. bivalves of kernel.)

4. *The Application* represents the effects of truth in its utility as it meets and satisfies want, and consummates the design of the Lord in renewing and moulding the life of man.

CHAPTER II.

Elements Analyzed.**THE TEXT.**

The following rules obtain with reference to the text.

1. **It must be drawn from the Scriptures.**—The commission of the minister is to preach the Word. He is divinely called to this specific work. In the Word is vested the wisdom and the power of God. The function of the Sermon is to expand and exalt this Word. Only a text from the Bible incorporates and retains the form of God's thought. The divine form of thought is peculiar as are the specific forms of thought expressed by men. To preserve the integrity of truth, its form must be preserved inviolate. A text selected elsewhere than from the Scriptures embodies the form of man's thought and not God's. Timothy was enjoined to maintain the "form of sound words." Only in exhibiting the form of truth contained in the Scriptures do we preach the Word in its integrity. The utterances of men may supply a text for a lecture, but not a sermon. Lectures are proper in the forum or on the rostrum, but are failures in the pulpit. The Sermon is clothed with high sanctity in that it embodies the form and declares the very Word of God.

See R. 8, P 40.

2. **It locates the Arena of Truth to be Discussed.**—Every text is environed by truth, for truth is infinite. Each text is peculiar to itself and must have its defined limitations. The array of topics found in the Script-

ures is large, but each is individualized by the text which gives it birth. The selection of the text therefore locates the sphere and identifies and isolates the immediate truth in hand. This is necessary to its simplicity.

See Sermons.

3. It Must Contain a Unit of Truth.—The functions of organic law have their efficiency in the essential unity of the organism over which it prevails. But one mathematical problem can be solved by one operation. Heterogeneous statement requires separate and independent action. While every truth is part of the infinite whole of truth, each phase or section carries its own peculiar form and coloring and must be individualized and so developed. The roots, trunk, branches, limbs, twigs, leaves and fruit of the tree are parts of the whole tree, yet each may in turn be eliminated from the other portions and considered independently. If the tree be the topic every part will be included in the discussion. If the topic be the leaf, the rest will be excluded. Two or more trees or leaves independently considered present broken unity. Likewise, two or more alien truths, void of organic unity, cannot be developed by the same operation. The organism of truth being a unit, the law of development, like the life law of the plant, reaches and ramifies every part and infuses expansive energy into the whole, and thus brings the text, by the growth of its inner life, to the enlarged proportions of the sermon. As the acorn supplies the life and pattern for the tree, so the text furnishes the genius of the sermon. The sermon is thus a growth and not a construction, an organism and not an organization. The tree illustrates the former and the house the latter.

See Sermons.

4. It Should be Adapted to the Occasion.—The circumstance of time, place and audience is limitless in variety. The possibility of adaptation in the diversity of truth is also infinite. The demands of every occasion may be amply met by the wise and tactful preacher in the choice of the apt truth to meet the immediate want. To do this the disposition and range of the thought of the audience must be perceived, the hidden currents of prevailing sentiment discerned and the genius of each occasion apprehended. A thanksgiving sermon will not be used on a funeral occasion.

5. It Should be Sought in the Guidance of the Spirit.—The Holy Ghost administers now in this His Dispensation. He calls and appoints the shepherd to his peculiar work and to his special field of labor. He fixes responsibilities and constantly guides in duty. In no emergency will He fail the servant if relied on. He specially ministers in the Word, guides in its selection and imparts power in its use. No Teacher rivals Him in wisdom, expediency or integrity, and at all times can therefore be trusted to guide us into the truth, and, through us, to make that truth God's unrivaled power in the uplift of man.

See R. 2, P. 55.

6. It Should Be Sought in Special Prayer.—Each sermon is a message from God to man. To deliver the right message resort must be made to the great King for the right message. We are to make known our special wants about the message to God. God hears the cry of real want, and in answer will guide us to the appropriate truth. Then, with devout spirit and focalized thought its inner life should be sought at the mercy seat. In the spirit's illuminations God will

light up the dark places and shine away the obscurities of His Word. Being his revealed will unto us, it is addressed to our understanding and therefore should be understood by us. Only in the fervor of spiritual devotion does truth mirror its image and exhibit to us the charm of its living beauty and transcendent power. A real sermon is the truth filtered through our experience when permeated with fervid devotion. Our prayer for and over the message should ever be real and special.

See Jas. 1:15.

7. It Should Be Used as the Message of God.—We are called of God to convey His message to man. It is His message and not ours. We are servants and not lords. His message is possessed of life and invested with specific form. We should be partakers of its life and preserve inviolate its form. We should recognize the obligation as coming from God, and perform the duty as in His presence. The simplest sermon of God's humblest messenger of the cross is more sublime and imperative than the royal edict of earth's proudest king. Thus honored let us exalt our King and magnify our mission, remembering the promise, "I am with you alway," and also the strict account in which we shall be held for the spirit and manner of receiving and dispensing the high trust.

See 2 Tim. 4:2.

8. For a Lecture, Essay or Composition, any Utterance Outside the Scriptures May be Used as a Text.—A line, couplet, verse, paragraph, poem or expressed utterance drawn from any source may be used provided the law of unity prevails in it. (See Text, R. 3, P. 26.) The principles develop organic thought in sym-

metry and are equally adapted to all forms of thought whether uttered by God or man in or out of the Scriptures. The System is therefore comprehensive and supplies for the Schools the rudiments of Rhetoric, Logic and Philosophy and the method of Theology. The principles are equally adapted to the pulpit, the rostrum, the bar and the forum, and are commended in all composition and speech-making.

See Essays 1 and 2, P. 205, 210.

9. For a Theme Without a Given Text; Make a Formal Draft of the Theme and Develop it as the Text.—On programs for meetings themes are often assigned to speakers without a formal text. This rule will meet the demand of such.

CHAPTER III.

DEFINITIONS.

The following features are embraced in Definitions :

1. **History.**—History gives consideration to persons, places, circumstances and dates in touch with the text, and which give color, form and character to its truths. The truth is planted in history, and to be clearly understood the phases of this historical environment must be discerned and their bearing on the truth apprehended. Like the changing beauty of the kaleidoscope, the truth in infinite luster has flashed its revolving glory along the track of time and crystallized its special type in every age. To know the truth we must know the exigency it met in the age in which it was revealed.

See Ser. 1, Def., P. 97.

2. **Exegesis.**—Discovers, individualizes and names the Object and Subject of the text. It is the process which rightly divides the truth, separating the fact from the thought, and thus assorting and simplifying the rudiments and revealing the essential elements to be expanded and constructed into a sermon. It is the vital effort that determines and exhibits the genius of truth in each text and that marks the mastery of the preacher likewise in each given text. The operation is the same as that of formulating the statement in a mathematical example. As a proper statement necessitates an understanding of the essential conditions of the problem, so Exegesis gives fruit in the mastery of the truth, in the proper Object and Subject of the text.

See Sermons 12, P. 129, 128, 181, and Essays 1 and 2, P. 205, 210.

3. **Language.**—The peculiar structure of language in which the form of truth is crystalized should be critically examined in the original or in the different best translations. Words supply the genius of thought. Their philology therefore should be studied and their peculiar meaning definitely determined. Mastery in them will give thorough knowledge and precision of thought. The figurative language of Scripture is full of thought and beauty, and amply rewards the word-delver in his philological research.

See Ser. 9, Note 11, P. 118.

4. **Context.**—The text is usually found in a current of thought and is preceded and followed by kindred truths with which it is allied and interwoven in the warp and woof of truth. To properly understand the immediate truth, those going before as also those coming after, with the relations they sustain to those of the text, must be understood. To know the given link we must know something of the chain to which it belongs. To know the lungs of the human system we must know something of the system of which they are a component part with the influx and outflow of the life-currents.

See Ser. 8, P. 115, and 33, P. 196.

5. **They Are the Last Formal Work of the Sermon.** The formal work of the sermon begins on the Object and Subject and closes on the rest of Definitions. As the preface is prepared after the book, so the Definitions for delivery are drafted after the sermon. This will avoid trenching upon the subject-matter of the primal elements in formulating the discourse. When these elements have been fully developed, then Definitions, which supply the back-ground, will exhibit them in bold relief.

See Sermons.

6. They Supply the Introduction to the Sermon.—

As they are the last part of formal preparation, so they are the first to be presented, and are therefore the logical Introduction to the sermon. They outline the scope, determine the character, exhibit the form and give to the truth of each text its proper setting.

See Sermons. See Cut 7, P. 35.

7. They Should Be Long Enough to Remove All the Obscurities of the Text.—When obscurities are removed, then the sermon proper should begin, whether the Definitions be long or short.

See Ser. 33, P. 195, and Essay 2, P. 210.

8. They Are Explained by Comparison and Contrasts.—Kindred and opposite facts, when noted, identify the truth considered.

See Ser. 24, Note 2, P. 167, and 24, P. 170.

9. They Name the Theme.—The Theme is the title of the sermon and is characterized by the following laws:

THE THEME.

1. Every Sermon Should Be Named.—It takes a name to individualize the discourse. Every person finds his identity in his name. A nameless person is nobody or next to it. A nameless sermon is a nondescript truth. The practice of preaching nameless sermons is the fruit of sloth. Naming the sermon will help clarify the truth. Its omission is inexcusable.

See Themes of Sermons.

2. The Theme is the Name of the "Great Truth" of the Sermon.—"Theme" is from *thema*, the root of the Greek verb which comprises the essential meaning of

the word and is therefore the proper title for the Sermon, as it comprises the essential meaning of its "great truth."

See Themes of Sermons.

3. It Should Embrace the "Object" and the "Subject."—They are the two co-principles and primary elements of discourse and furnish the basis of unity and of all true development. Being thus fundamental, comprising the very genius of the text, the name of the two combined will fittingly give a proper name to the discourse. The name thus grows up out of the text and compasses the subject-matter in the scope of its meaning.

See Themes of Sermons.

4. It May be Formally or Informally Announced at the Beginning or Close of the Introduction to the Sermon.—Taste and tact must guide in this.

See Essay 2, P. 210.

5. It Should be Always Explicitly Stated.—In the outset the audience should be given a clear conception of the truth to be discussed. Never hold an audience in obscurity or doubt as to what the truth is that is to be presented. Keep it constantly in the light. By it thinking is made easy and enjoyable. The lucid Statement of the Theme in the beginning starts it in that light.

See Themes of Sermons in Part Second.

SECTION TWO.

Second Process of Science.

CHAPTER IV.

DISCOVERY OF RELATIONS OF ELEMENTS.

(See P. 28.)

Thus far primary elements have been identified and individualized, each in its original, isolated and peculiar character. Now we advance to the second principle of science—the relations these elements sustain one to another in the organic structure of discourse. The relations are as important as are the existence of the elements themselves. The latter supply material while the former gives the method of construction.

These relations are expressed in the four cardinal principles of discourse which follow. They are to discourse what the four cardinal principles of Arithmetic—Addition, Multiplication, Subtraction and Division—are to the Science of Numbers—supplying the genius of the Science. See R. 2, P. 28.

CARDINAL PRINCIPLES.

I. THE FACT CONTEMPLATED BY THE SPEAKER IS THE OBJECT OF DISCOURSE.—The Object is the first Cardinal Principle because it is the incipient element of all truth, and may be explained as follows:

To think the mind must have something upon which to fix the thought. To speak intelligently, something must prompt the utterance and become the object of

expression. It is impossible to think without something about which to think, or to speak without something about which to give utterance. No one ever had a thought without a thing to think it about. All intelligible utterance, therefore, is the result of the contemplation of a fact. This fact may be material or immaterial, physical or mental, real or imaginary. Whatever absorbs the thought and prompts the mind to utterance is this fact. It is technically named the Object because it is placed over against the mind and is objective as related to it. The following laws characterize it:

LAWS OF THE OBJECT.

1. It is the First Element to be Sought in Preparing the Sermon.—To know the thought, the fact which sprung it in the mind must first be identified and understood. The thought of the speaker is inexplicable without a knowledge of the fact about which he speaks. To determine an issue, the underlying fact in which it originated must be discovered. The Spanish War, with Cuba left out, would be unintelligible. The biography of a man with the man left out, would be vitally defective. It is to the mind what fuel is to fire, what the object is to sight. It is the underlying element of truth in every text and is related to the thought of the speaker as cause to effect. If removed it destroys the thought and disorganizes the truth to which it belongs. Being the source of the rest of the truth in the text, it is the first element to be sought in preparing the sermon.

See Obj. in all Ser., also P. 70, and cuts 8, 9 and 10.

2. It Should be Clearly Perceived.—All perspicuous language is the result of a clear conception of the

object by the speaker. To be likewise clear, the preacher must discern clearly the object of the text. This clearness of conception in perceiving the object gives mastery in the truth, fires the thought, inspires facility of expression and imparts variety, force and ability in teaching. It should therefore stand out in realistic boldness before the mind of the sermonizer. Obscurity of perception with this element of truth will becloud the entire discourse. This perception is obtained on the common principle of understanding in conversation. We understand the meaning of a companion in so far as we perceive the object about which he speaks. The law of perspicuity here is fundamental and effort given it is time well spent.

See Obj. in all Sermons. See cuts 8, 9, 10.

3. It is Single.—Singleness of thought is produced by the singleness of the object contemplated. The mind is harnessed in the same gearing of the eye. By optical law we can focalize the sight upon but one object at a time. As we see the one object to the exclusion of all others, so the mind is absorbed with but one fact at a time. Two objects may be compared or contrasted, but the thought passes from one to the other contemplating one at a time and does not in the exercise violate the law of singleness of object. To double the object of speech brings hopeless confusion of utterance, for that which may be true of the one may be false of the other.

See Cuts 8 and 15, P. 52 and 60.

4. It Should be Concretely named.—Every Object is specific. In character or relations it is *sui generis*, and is therefore unlike any other object. As a rule Scripture truth is given in the concrete as contrasted

with the abstract form. Conversion is presented in the Jailer, Cornelius, Paul and others; neighborship in the Samaritan, unforgiveness in the unjust Steward, meanness in the Servant hiding the talent. The exact fitting of the name to this Object so as to embrace the whole and omit no part is a discriminating and important task. The selection of words to this end is a most profitable exercise, giving accuracy, intensity and volume to expression. A dangerous pulpit temptation is to generalize truth. The opposite disposition should be cultivated developing all truth in the concrete.

See Object in Sermons.

5. As a Principle it is Without Recognition in Homiletics.—The Rhetoric of the Schools deal only with the Subject. All their formulæ embrace the entire material of discourse within the sphere of *Subject*, and by it all the elements of truth are thus transformed into thought which is the violation of a primal law, for fact can never become thought. This making of the whole discourse a thing of thought and limiting it after the order of the Greek school to that sphere, with fact left out, brings into the construction hopeless confusion. In grammar the thing spoken of is the Subject and the declaration made about the thing is Predicate. Both elements are thus placed in the sphere of thought. Rhetoric carries the same definition which places both the elements of fact and thought within the sphere of thought, thus transmuting fact into thought and ignoring the Object as a primary principle. The failure to individualize and recognize fact as a primary element in the formulæ of Rhetoric has brought the widespread confusion experienced in finding the theme in a given text. A homiletical pro-

fessor in Texas found two hundred and twenty-four themes in one text. John 14:6. See P. 34.

The same Sermon-maker evokes different themes from the same text at different times while different expositors seldom find the same theme in a given text. The absence of the Object from the formulæ of Rhetoric would necessarily superinduce this confusion. Disorder in the Theme spreads confusion throughout the development. Without the Object it is impossible to detect and identify the Subject. The Object spoken of must be known and understood before the Subject which it produces can be determined. The striking out of the Object in the cuts or sermons given will demonstrate this fact.

See Rhetoric, Logic and Homiletics.

6. It is not Interchangeable with the Subject.—The Object and Subject are generic principles each belonging to and comprising its own type of truth—that of fact and thought. They are as diverse as is the mountain from the eye which sees it, as the fragrance of the flower and the olfactory that smells it, as the stars of the firmament and the mind that contemplates them. Students are sometimes tempted to violate law in the exchange of the two.

See cuts 13, 14 and 15 and P. 74 and 54.

7. It is the What? of Discourse.—This interrogative applied will guide the mind to the discovery of the element. Raise the question, what was the Speaker thinking about? About what did he talk? What thing absorbed his mind, and prompted him to utterance? Thus guided, the thought will penetrate the meshes of truth found in the text, and discover and individualize the Object.

See Objects of Sermons.

8. In Figures of Speech, It Is the Original Truth from Which the Figure Was Drawn.—"Every plant which my heavenly Father hath not planted shall be uprooted," Matt. 15:13. "Plant" is the original truth from which the figure was drawn and is therefore the Object in this text. "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. "Water" is the original truth in which this beautiful figure originated and is therefore the Object.

See Sermon 10.

9. In Parables, It Is the Fact Used by the Saviour for Illustration.—In the parable of the sower, it is the "Seed." In that of the tares, it is likewise the "Seed." In that of the Self-righteous, it is "The Worshiper." In the good Samaritan, the "Wounded Man." Thus whatever the Saviour used with which to illustrate his thought, is the fact or Object of the Parable.

See Ser. 6, 16, 21, 22.

10. In History, It Is the Main Event, Issue or Person of the Narrative.—In Matt. 9, the Blind Man is the person that furnishes the main fact of the narrative. In Judges 7, Gideon's Band is the main fact of the narrative and is the Object. In Ex. 14:15-31, Israel crossing the sea, is the main event of the narrative and is the Object.

See Ser. 17 and 18.

11. In Miracles, It Is the Thing Wrought Upon.—In the healing of the Paralytic, the "Paralytic" is the object wrought upon and is therefore the Object. In the healing of the Syrophenician's daughter, the mother was wrought upon and is the Object.

See Ser. 23 and 24.

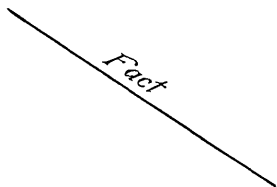
12. When a Type, the Fact Supplying the Type, Is the Object.—John 3, 14, 15, “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth on Him should not perish, but have eternal life.” The Lifted Serpent supplies the type of the Crucifixion in this text and is therefore the Object.

See Ser. 11.

13. It Is Developed by Analysis.—Fact is the sphere of science and Analysis is its process of development, as thought is the sphere of philosophy and Argument, likewise its process of development. As the two elements are never interchangeable, neither can their processes of development be exchanged. The Object, therefore, is the one and only thing in each text to be analyzed.

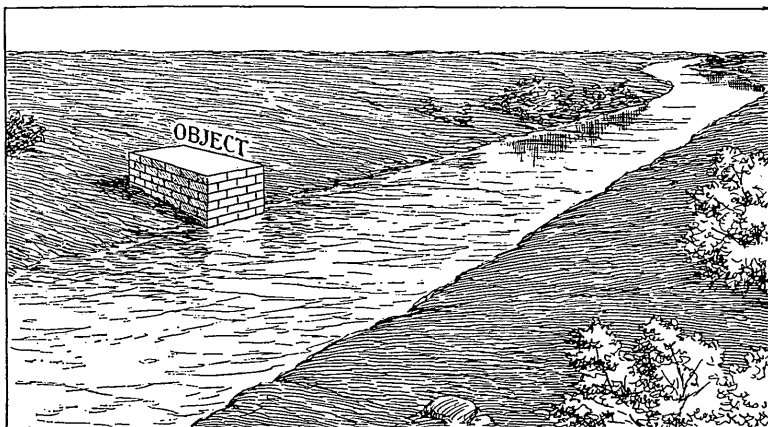
See P. 70, and all Sermons.

Being the incipient element of every truth, it becomes the basic principle in the structure of all discourse. The following diagonal line illustrates this principle. As this line, separated from the diagram, is isolated, so is the Object in the beginning of construction.



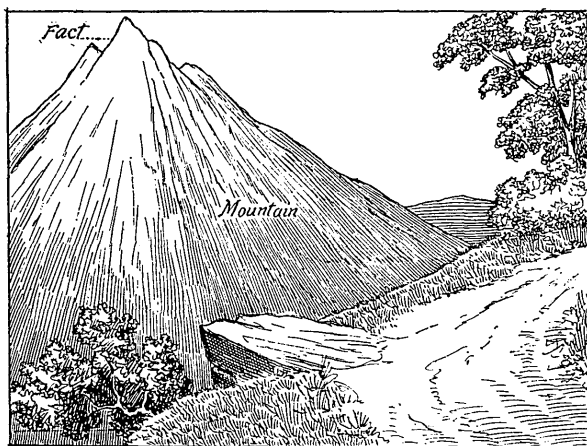
No. 8.—This cut represents a segment and illustrates the Object or fact isolated from thought.

Following is also found a cut representing the first abutment built in constructing a bridge. As it begins the structure, so is the Object the first pillar of truth in the structure of the sermon.



No. 9.—This cut represents one abutment of a bridge and illustrates the Object isolated and is the basis of construction.

The accompanying cut, representing a mountain, may also illustrate the isolation of the Object before brought into touch with the thought.



No. 10.—This cut represents a mountain and illustrates the Object disassociated with thought or Subject.

CHAPTER V.

Second Cardinal Principle.

II. THE DOMINANT IMPULSE OF THE SPEAKER IS THE SUBJECT OF DISCOURSE.—The Subject is the fruit of the Object, and is therefore the second cardinal principle of discourse. **It is the Dominant Impulse of the Speaker** and may be explained as follows:

All intelligible language expresses the chief idea, the reigning thought or dominant impulse of the speaker. The latter is clearer as a term to designate the principle because it best expresses the vital exercise of the whole nature. Utterance is the liberated energy, not of the brain nor of the heart, but of both. Impulse best compasses and expresses this general idea. This impulse originates in the fact which inspires it. To act the mind must have something upon which to act. The object is the thing upon which it always acts. The impulse to speak is the fruit of this action. The impulse is placed over against the object and contrasts with it as mind does with matter. The technical name of this impulse is *Subject*, and is so named because it is subjective as related to the speaker. The Subject and Object are co-equal, form a dual truth, and supply the genius or inner life of the text.

See cuts 13, 14 and 15, P. 59, 60 and 74.

LAWS OF THE SUBJECT.

The following laws characterize the Subject:

1. **It is Single.**—All intelligible language expresses the action of a single impulse. Unity necessarily pre-

vails though the impulse be prolonged. When two or more impulses struggle for ascendancy confusion prevails till one becomes regnant and dominates the mind. To give character and force to language the one impulse must sway the whole machinery of thought. As the Object is single the same law must prevail with the Subject.

See Cuts 13, 14 and 15.

2. It Should be Clearly Perceived.—To gain this clear conception, first find the object or the fact which the Speaker contemplates, then examine critically the text and context with a view to the sentiment or impulse which the object has created in his mind—follow the trend of his thought, put yourself in his place, think with him and feel with him, and the mould of his impulse bodied forth in his expression will be perceived. This is getting at the mind of the Speaker and is spiritual understanding in the truth. The Holy Spirit alone gives it and upon Him reliance must be had for it. The form of truth in each text being peculiar to itself each text will supply its own specific Subject.

See R. 5, P. 30.

See Cuts 13, 14 and 15.

3. It Should Have a Specific Name.—A concrete Object will give a specific Subject. The wise choice of words in giving the Subject its specific name will determine the clearness and force of the sermon. A dimly perceived impulse obscurely named will necessarily becloud the whole discourse. The chief danger in sermonizing is to generalize truth and by vague abstractions to vitiate its power and lose the intensity supplied in its specific form. Valiantly reject every word and form of expression however attractive that does not fit and

concisely and forcefully body forth the immediate impulse. It is easy to generalize truth, to dream in misty vagueness and flourish in rhetorical platitudes, but these beat the air, obscure the thought and paralyze the truth. Every truth is fraught with divine energy, and however small if individualized and given the possibility of its force, may become great power. The basis of this power will be found in the precision, definiteness and strength of the language in which the Subject is named.

4. It is Fundamental When the Object is Comprehensive.—The Object may be comprehensive or subordinate. A forest is comprehensive in that it embraces every species of growth in it, while the twig from a tree in the forest is but a small fragment of it and therefore subordinate. If the forest be the Object the Subject must comprehend its entire material, or if a twig it must be limited to that. The two are co-extensive.

See Ser. Nos. 5, 6, 7, 8, 9.

5. It is Subordinate When the Object is Minor.—The correspondence in importance of Object and Subject must be preserved. If the twig from the forest be the Object then the Subject will be limited to the scope of the twig. See Ser. 6, 7, 8 and 9.

6. The Change of Object Changes the Subject.—As the impulse is the immediate effect of the specific fact the change of the fact necessarily changes the impulse. Each fact thus presented to the mind develops in the mind its own peculiar impulse. A dozen facts if considered and spoken of has each in its turn produced its own specific impulse.

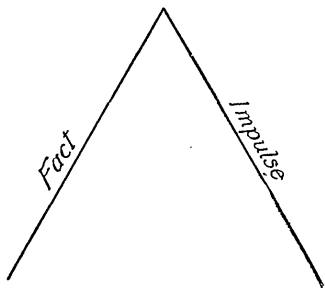
See Ser. 4, 5, 6 and 7, and cuts 13, 14, and 15, P. 59 and 60.

7. It Is Not Interchangeable With the Object.—The Object and Subject are both generic principles, supplying different types of truth, and can never by any process of law be transmuted the one into the other. The ear can never be converted into the sound which it hears. See Obj. R. 6, P. 50, and Cut 13.

8. It Is Individualized by Definition.—To apprehend its genius and circumscribe its sphere, it may be compared with kindred truths and contrasted with opposites. Thus compared and contrasted with others, it will be individualized, differentiated and defined. Explanation rounds out and matures the truth thus obtained. See Ser. 2 and 29.

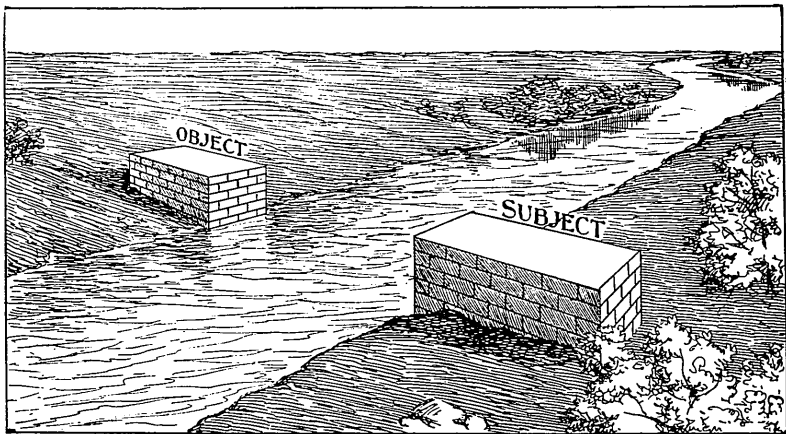
9. It Is Developed in the Argument.—As Argument is the process of philosophical development, and as the Subject finds its existence, expression and force in its philosophy, so the Subject exerting the force of this philosophy is developed through its process, Argument. See P. 75.

10. Illustrated.—The impulse of the speaker is the fruit of the Object and is dependent on it for existence, and thus sustains to it vital relations. The diagram below gives an additional line, representing the Subject joined to the Object at right angles. As the Object precedes and produces the Subject, so the second line representing the Subject is preceded by the first and rests in tangible relations upon it.



No. 11.—This cut represents two segments, the one joined to the other, illustrating the Fact and Impulse in their logical relations.

Likewise in the cut below will be found the second abutment of the bridge on the opposite side of the stream, supplying the two essential bases of construction. Number two represents the Subject, and with the Object represented by number one, supplies the two basic principles of organic discourse.



No. 12.—This cut represents the two abutments of a bridge and illustrates the Object and Subject in the process of Sermonic construction.

In the following cut of a mountain, representing the Object, is added a man, inspired with the natural impulse of sublimity as he views the inspiring mountain scenery before him. As the mountain existed as a fact and produced the impulse or thought in the mind of the traveler, so the Object always produces the Subject—the Object being fact and the Subject being thought. The two principles are thus always vitally related, the Subject being dependent on the Object for existence.



No. 13.—This cut represents a traveler viewing mountain scenery inspired by the feeling of Sublimity.. The mountain is the fact, while Sublimity is the impulse.



No. 14.—This cut represents mountain and traveler as in Cut No. 13, but who has been attacked by a robber who demands his purse. The impulse of Sublimity gives place to Fear, illustrating a change of impulse with the change of the fact.



No. 15.—This cut is a continuation of Cut No. 11. The robber has been suddenly smitten down by an unexpected friend who delivers the traveler from danger and who feels his gratitude for his deliverer, illustrating another change of impulse with that of the fact.

CHAPTER VI.

Third Cardinal Principle.

III. THE PROPOSITION IS COMPRISED OF THE OBJECT AND SUBJECT, AND EXPRESSES THE SENTIMENT OF THE SPEAKER.—Every sermon must have a Proposition. The dual principle of essential truth expressed in the text is fact and thought. These are the warp and woof of truth. The function of the Proposition is to hold them in vital relations. To remove the Proposition dissolves the utterance and destroys the form of the truth. It is therefore a necessity, in the proper development of all organic thought. The following laws characterize the Proposition.

1. **Each Sermon Must Have a Proposition.** Fact and thought are united in all utterance, and must be held in vital union in every discourse by the Proposition.

See all the Ser. See cuts 18 and 20, P. 65 and 66.

2. **A Sermon Should Have but One Proposition.**—As the one Object embraces the entire fact and the one Subject the entire thought of the text, they exhaust the material of the text in forming one Proposition and leave nothing with which to construct another. It is impossible, therefore, to form but one Proposition from a given text.

See all Ser. See cuts 18 and 20, P. 65 and 66.

3. **It Should be Clear and Concise.**—The clean cut names of Object and Subject should be united in such clear and definite form as to leave no ambiguity of

meaning. It should be axiomatic in transparency. Obscurity in the Proposition will becloud the thought of the whole sermon.

See Sermons.

4. **It May be Illustrated.**—If wanting in clearness, or the audience should fail in a proper apprehension of the truth announced, resort may be had to illustration. This applies to the elucidation and not the force of the Proposition. The latter is used later as the material of the Application.

See Arg., R. 9, Sec. (2), P. 77.

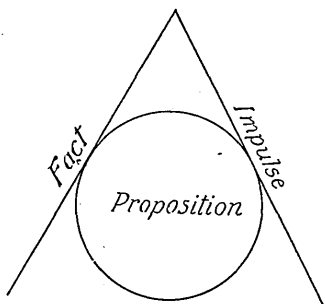
5. **It Should be a Positive Declaration.**—The negative forms of truth found in many texts have their sphere and find their development in "*Answer to Objections.*" It should therefore be expressed in a declarative sentence.

See all Sermons.

6. **Its Informal Statement is the Theme.**

See Definitions—9, P. 44.

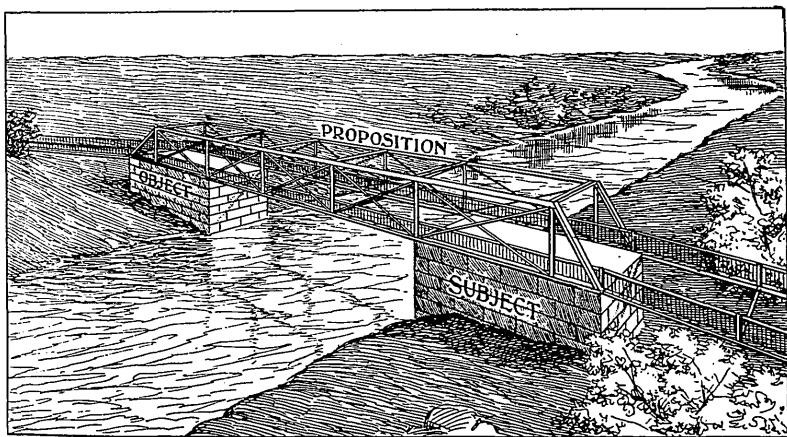
7. **Illustrated.**—The function of the Proposition is to hold the Object and Subject which are vitally associated in all truth in their normal relations and thus sustain the organic unity of the discourse. In the cut following the two inner sides of the triangle representing the Object and Subject are intersected by a circle holding the two in unity and fixed relations representing the Proposition whose function or law is to hold these elements in indissoluble combine.



No. 16.—This cut represents the same as No. 11, with the circle added, illustrating the Proposition holding the two former in essential union.

Likewise the following cut representing the two abutments of the bridge. No. 9 and No. 12, illustrating the Object and Subject are joined together by the framework of a bridge resting upon them and uniting them in vital construction. This construction illustrates the Proposition which embraces and unites the Object and Subject in essential unity.

See all Sermons.



No. 17.—This cut represents No. 12 with the framing of the bridge added, illustrating the Proposition joining in organic union the Object and Subject.

CHAPTER VII.

Fourth Cardinal Principle.

IV. THE PHILOSOPHY OF THE IMPULSE OF THE SPEAKER IS THE ARGUMENT OF DISCOURSE.—The impulse of the Speaker was produced by the Object and gave utterance to the truth expressed. Now why did the given object produce the special effect on the mind of the Speaker expressed in his language? Or what is the rationale of his impulse? One or more reasons always exist for every utterance. Argument evolves these reasons and exhibits in them the Philosophy of the impulse of the Speaker, and thus supplies the fourth and last cardinal principle of discourse.

Philosophy is characterized by the following laws:

1. It is the joint fruit of fact and thought, being the rationale and incentive of thought.

See Argument in all Sermons, and cut 21, P. 68.

2. It is intelligibly reached only through a Proposition which embraces the correct Object and Subject.

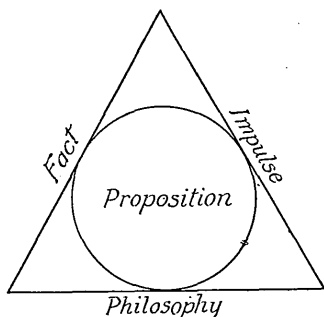
See Sermons, and cut 21, P. 68.

3. It is developed only by Argument, as Philosophy expresses itself only in thought, and thought being developed only in Argument.

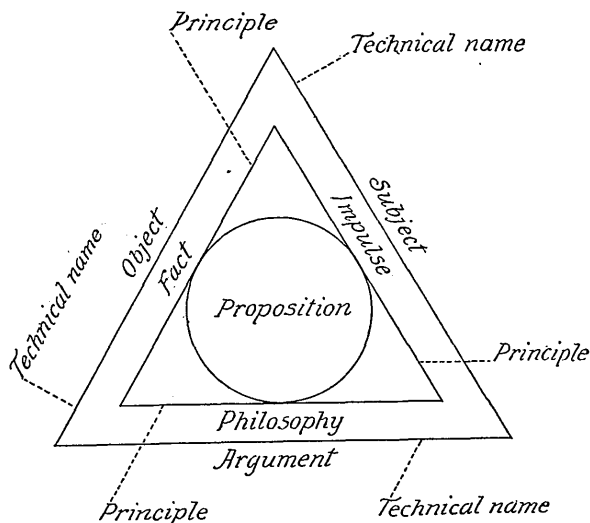
See Sermons, and cut 21, P. 68.

Illustrated.—Illustrating the principle, the following cut is given with the third line superadded to the circle and two sides of an angle (as shown in the above diagram), which completes the equilateral triangle. This third line, in touch with the other two and the cir-

cle and completing the combine, represents the Philosophy of the impulse of the Speaker. Being the joint product of the Object and Subject, it is in vital touch with both and is evolved only by virtue of their union in the Proposition which combines the two elements, vitalizes the organism and makes the evolution of this Philosophy by Argument intelligible and possible.

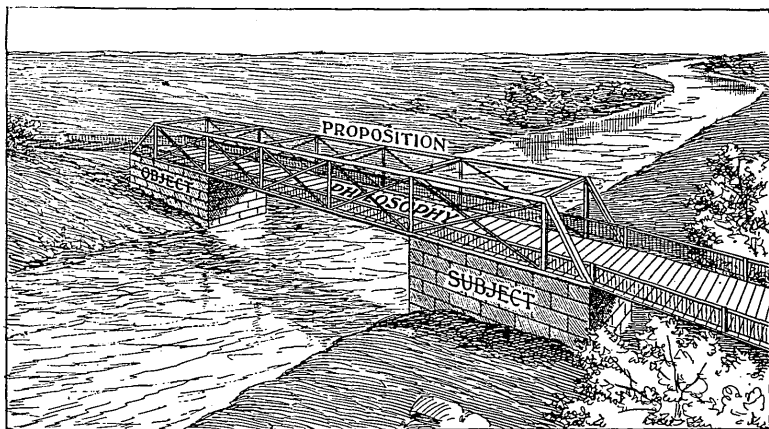


No. 18.—This cut represents No. 16 with third segment added, illustrating the Philosophy which completes the organism of Truth.



No. 19.—This cut represents No. 18. enclosed by a large triangle, the segments of which illustrate the technical name of the several principles they enclose.

Likewise, below is given the diagram of bridge-frame joining the two abutments, representing the Object, Subject and Proposition superadded, and that which completes the bridge is the floor representing the Philosophy. As the floor joins the two abutments, establishing means of transit, made possible only in the preceding structure, so the Philosophy supplies to discourse the essential solution of truth, and therefore the final vitalizing principle of discourse.



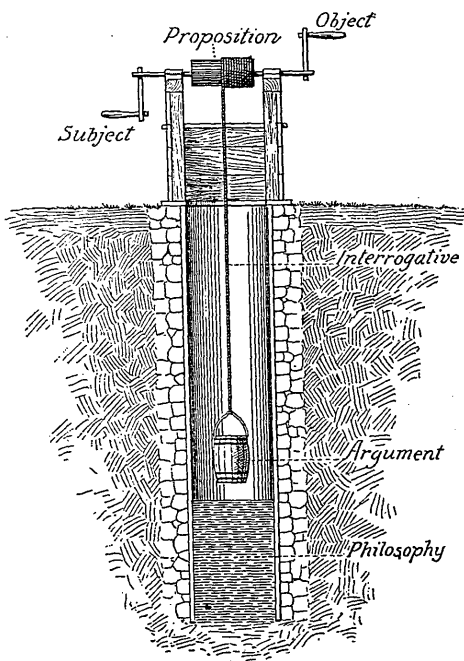
No. 20.—This cut represents No. 17 with the flooring added, illustrating the Philosophy of truth.

The diagram of the fully equipped Well with outfit of appliances in reaching and drawing the water, also illustrates the organic structure. The Well representing the text, the water-drawer the preacher, the handles the Object and Subject, the windlass the Proposition uniting the two, the rope and bucket the Interrogative, the water the Philosophy, and each bucket full an Argument. This gives to the preacher the beverage of Phi-

losophy which is the design and end of construction. Every text has its Philosophy. This Philosophy is effectively and intelligently reached in the use of the vital elements, the Object and Subject united in a Proposition, and is evolved in response to Interrogatives. The whole construction of discourse in its normal and logical relations, after the order of the structure of the well, is necessary to an intelligent descent into the sphere of Philosophy and to the acquiring of its resources. Without the discovery of Object and Subject, and without the union of these two in a Proposition which guides the mind into its sphere, all efforts to reach and evolve the Philosophy of truth are blind and lawless. However, with these two elements in hand, united in a Proposition, the law is supplied for the intelligent apprehension and successful appropriation of its resource.

See all Sermons.

The principles thus stated, explained and illustrated by diagrams showing their organic relations in the structure of discourse, give unity to development. The primal law supplied makes every discourse Topical, Textual and Expository, and dispenses with that classification of sermons as taught in the Schools. The chief excellence of a Topical sermon, is that it be Textual, and of the Textual and Expository sermon, that they be Topical. A law making each Topical, Expository and Textual, giving to each uniform development and ideal excellence, then necessarily displaces that classification.



No. 21.—This cut represents a Well. The handles of the windlass the Object and Subject, the windlass joining the two together the Proposition, the rope and empty bucket the Interrogative, the water the Philosophy, and each bucket full an Argument, illustrating the organic relations of these elements in discourse.

SECTION THREE.

Third Process of Science.

CHAPTER VIII.

DISCOVERY OF THE LAW OF DEVELOPMENT.

(See P. 30, and cut 6, P. 31.)

Truth has two laws of development, *i. e.*, those of **Induction** and **Deduction**, known as the English and Greek methods of Philosophy. They are the only two processes of reasoning embodied in the formulæ of the Schools, and are, therefore, the only laws of thought known to mankind.

When these two methods, therefore, have been applied in developing truth, it, so far as the ability of man extends, is exhausted. The full application of the processes will therefore bring complete development of the truth.

First Law—Induction.

As a result of the revival of the sciences in the Sixteenth Century, Bacon, of England, and Descartes, of France, formulated the method familiarly known in the learning of the Schools as *Inductive Philosophy*. It is the method of science or of fact as contrasted with that of philosophy or of thought which obtained in the Greek School, formulated by Aristotle and known as *Deductive Philosophy*.

The Object of discourse being fact, it supplies the true field of science and the sphere for the exercise of the process of Induction. As the Object is the first element

of truth to be discovered in the text, it is therefore the first to be developed in the discourse. Induction is from the Latin word *duco*, "to draw," *induco*, "to draw into," and means the drawing into formal statement the elements of a given class. The function of Induction is to analyze and classify fact and thus to reduce knowledge to a scientific basis. Its specific relations are given a new setting in this System. As related to Deduction it always precedes it, because fact precedes thought. See R. 3, P. 50.

ANALYSIS.

Analysis is characterized by the following laws and illustrates Paul's injunction to Timothy to "rightly divide the Word." See R. 12, P. 52.

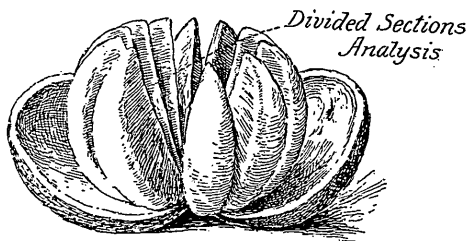
1. **It Deals Only With the Object.**—The Object being the only fact in the text is alone susceptible of division. The Subject being thought can not be Analyzed. To divide thought is to destroy it. Thought must be handled as a whole by Argument which leaves the Object the sole element of essential truth for Analysis.

See all Sermons, also P. 46.

2. **It Individualizes Elements, Relations, Conditions, Phases, Qualities and Characteristics of Truth.**—What are its elements or component parts? What are its several conditions? What are its vital relations? What are its peculiar phases? What are its essential qualities? What are its known characteristics? These interrogatives applied to the Object will help to solve its truth and exhibit its elements of character. Use the special form adapted to the analysis of each Object. The make-up of fact is diverse and multi-form and each must be divided in accordance with its own demands and possibilities.

The individuality and attainments of the analyst will necessarily supply the range of truth expressed in it. The result will be in keeping with the ability, the personal knowledge and the material in hand of the workman.

See Sermons, No. 2, 6, 10, also cuts 22 and 2.



No. 22.—This cut represents an orange peeled and divided into its several sections, illustrating the Analysis of the Object. The different sections represent the different elements, phases, conditions or relations of truth, contained in the Object.

3. It Should Contain as Many Divisions as the Object Has Distinct Phases of Truth.—To require a given number for every object would be an arbitrary violation of this general law.

See Anal. Sermons 1, 5, 8 and 10, cuts 22 and 2.

4. The Several Elements United Should Constitute the Whole of the Object.—A complete object was spoken of and the whole therefore should appear in the analysis.

See Sermons 6, 8 and 10, cuts 22 and 2.

5. It Should Be Made from the Standpoint of the Speaker.—Only when presented in the light and from the standpoint seen by the speaker, is its integrity preserved. Christ on the cross is a different fact to Christ in the manger, or Christ on the mediatorial throne.

This preserves the historical setting of each fact, the generic type of each truth, and the peculiar emphasis of its specific form.

See Anal. Ser. 8 and 23. Ser. 25, Note 3, P. 170, and cuts 13, 14 and 15.

6. Co-ordinate Elements Should Sustain Equal Prominence.—The one not including another.

See Sermons 28 and 30.

7. The Divisions Should Make Each Phase of Truth Specific.—Putting it into the concrete form and descending from the special to the particular, will make the details conspicuous and give it intensity and force.

See Sermons 7, 13 and 32, Note 1, P. 194.

8. It Should Avoid Generalizing.—This is an ascent from special to general truths, which fails to instruct, vitiates the force and loses the listening ear.

See Ser. 31, P. 190.

9. It Should Not Reveal the Effects, Results, Fruits, or Influence of the Object.—These touch and affect the Speaker in expression, and therefore belong to the Subject and are developed in the Philosophy by Argument. The Analysis deals with the Object as isolated from the Speaker, yet in the light in which he saw it.

See Ser. 28, Note 2, P. 181.

10. When the Object Is a Figure of Speech, the Original Truth in Which the Figure Originated Should Be Discovered and the Analysis Be Made to Disclose Its Characteristics.—Every figure of speech has its pattern and primary significance in the original fact from which it was drawn. To properly apprehend the import of the figure, therefore we must by analysis understand that fact.

See Sermons 6 and 11, P. 111 and 126.

11. The Points of Analysis May Be Developed by Explanation, by Comparison, Contrast and Application.—Every truth considered will then be elucidated and the practical points supplied in passing may be properly applied to the hearer. These applications of course are minor and incidental, and should not trench upon nor forestall the general Application of the “great truth” which comes at the close of the sermon. Whatever serves to make the truth transparent, simple and effective may be used in this development.

See Note 5, Ser. 24, P. 167.

12. It Should Give to the Audience a Clear, Comprehensive, Definite and Simple Conception of the Object.—To give each auditor mastery in the given truth is the aim and end of Analysis.

See Sermons 19 and 15, P. 151 and 137.

CHAPTER IX.

Second Law—Deduction.

(See P. 34, and R. 3, P. 30.)

The second law of development of discourse is the method of Deduction. It had its first formula in the Greek school of philosophy led by Aristotle more than 2200 years ago. It therefore antedates Induction more than 2000 years. It is the method of philosophy and deals with thought as contrasted with Induction, the method of science, which deals with fact. As formulated by Aristotle and as now taught in the Schools (for Aristotle is still chief authority in Rhetoric), Deduction not only deals with thought, but comprehends truth, including the Object and the entire material of discourse. This, however, is a flagrant violation of a primal law, for the Object is not Subject, is no part of it, and by no process of transformation can be made such, for fact can never become thought, which would be necessary in this case. While education has individualized the Object and given it a place in the formula of Philosophy, Rhetoric has refused it recognition and retains the one principle of thought or the Subject as the sole law of discourse still. The prevalent confusion in Rhetoric finds its source in this defect. In Sermon Science Deduction is limited in its material to Philosophy proper and deals only with thought. Its process of development is Argument, as Analysis is that of Induction. It follows Induction in development because thought follows fact in the normal structure of truth. Argument develops the Phi-

losophy of truth and in the exercise of its functions is characterized by the following laws:

ARGUMENT.

(See R. 9, P. 58.)

The Laws of Argument are:

1. **It Sustains the Proposition.**—It is a sequence of the Proposition. Its relations to it should be real and the support given it apparent. Irrelevant, obscure or meaningless Arguments should be avoided.

See Sermons.

2. **Each Argument Should Give a Specific Reason.** This puts the truth in specific form and admits of singleness, clearness and force in development.

See Ser. 14, 18, P. 134 and 147.

3. **But One Reason Should be Given in Each Argument.**—Two Arguments or reasons can not be presented at once. The effort divides, doubles up and confuses thought.

See Ser. 23, 26, P. 164 and 174.

4. **Each Argument Should Be a Clear, Concise and Abstract Statement of the Truth Urged.**—The words used should be few, clear in meaning and strong. Perspicuity is a primal law in the draft of this statement. Figures of speech may be used in the development, but not here. Thought being an abstraction, its primal law will thus be sustained. This formal draft of the Argument is the *Abstract Statement*.

See Ser. 10, P. 12. Essay 1, P. 205, and R. 9, P. 77.

5. **As many Arguments Should be Given as There are Distinct Reasons Supporting the Proposition.**—Less than that fails to give the complete Philosophy, and to that extent forfeits the full resources of the

text. An excess of argument perverts, overloads, confuses and obscures the truth of the Proposition.

See Ser. 12, Note 3. See Sermons 12 and 15, P. 129 and 137.

6. One Argument Should Not Trench Upon Another.—Each should occupy its own sphere, cover its own field and exert the force of its own individuality.

See Sermons 17, 22, P. 144 and 160.

7. The Following Are the Five Leading Varieties of Argument Found in Logic.—1. *The a priori*. 2. *A posteriori*. 3. *Ad nominem*. 4. *Reductio ad absurdum*. 5. *A fortiori*. The first two are positive, the next two are negative, and the fifth may be used as positive or negative.

1. Positive Arguments :

(1.) The *a priori* argument is from cause to effect. It usually originates in the Object and evolves the vital philosophy of the truth of the text as drawn from that source. It is developed by the interrogative, Why?

See Ser. 29, Note 1, P. 184.

(2.) The *a posteriori* argument is from effect to cause. It usually originates in the Subject and evolves the testimony drawn from that source which sustains the Proposition. It is developed by the Interrogative, How do I Know?

See Ser. 14. See Ser. 29, Note 1, P. 184.

(3.) The *a fortiori* argument is literally “the still stronger reason.” It is from the inferior to the greater, and may be used as a positive argument under Deduction or as a negative argument under Reply to Objections.

See Ser. No. 3, R. to Obj., P. 104. See Ser. 32, Arg., P. 194. See R. to Obj., R. 9, P. 82.

8. Argument Deals Only With the Effects, Results, Fruits and Influence of the Object as They Affect the Speaker.—Analysis gave the elements of its essential character. Argument uses only the effect of the object as it influences the speaker to expression. Thus whatever is an effect of the Object belongs to the Argument and enters as such into the discussion. See R. 9, P. 72. Ser. 28. Note 2, P. 181.

9. The Elements of an Argument are Five in Number as Follows:

See Ser. 10, and Essay 1.

(1.) *The Abstract Statement.*—This statement should be clear and concise. If necessary to make the proposition clear it is equally important for the audience to perceive clearly the argument which sustains it.

See Arg., Rule 4, P. 75.

This statement may be amplified by rounding out the abstract thought. See all Arg. Ser. 13, P. 181.

(2.) *Illustration.*—Illustration is a similarity of *relations* but not of *kind*. See Ser. 10, P. 120, and Essay 1, P. 205.

While *dormant steam and sleeping disciples* sustain the same powerless relations to the world and to Christianity respectively, and are thus similar in relations, the one illustrating the other, yet they are wholly diverse in character, steam being the force of heat, while the sleeping disciple is a living man though a powerless Christian. See Arg. 2, 3, 4, 5, Sec. 2, P. 120.

Illustration opens the whole realm of literature and observation for the discovery and use of these kindred relations. They should never be used unless the similarity of relation is apparent and striking. Otherwise they are cumbersome rubbish. The triumphs of oratory are most often achieved in the use of this element.

It clothes with imagery and gives expansiveness and intensity to thought. One or more may be used in each argument as the exigencies of truth may demand.

(3.) *Example*.—Example is as imilarity of relations and of kind. It is a case in point and carries an emphasis double that of illustration, being both an illustration and a proof, serving as an Argument to sustain the Proposition.

See Ser. 10, P. 120. Arg. 1. Sec. 3.

Lot is a case in point of a *sleeping saint* and is therefore an example of that truth. It is a valuable attribute and should be used when practicable and may be multiplied if need be to sustain or enforce the Argument.

(4.) *Testimony*.—Testimony is the presentation of one or more quotations which sustain and confirm the “abstract statement.” It may be drawn from Scripture, from literature, or from experience and observation. Those from Scripture, however, are the chief reliance in sermon-making. The facts adduced must be real and their relevancy to the argument clearly perceived. Facts that sustain no relation to the argument, necessarily obscure and weaken it. This admits into Argument material from the whole range of literature.

See Ser. 10, P. 120, Sec. 4.

(5.) *Poetry*.—Poetry is the multiplied statement of similar relations expressed in figures of speech and in verse. It gives gilt-edge to the thought and climax to the argument. Ornate language and elegant diction, arraying thought in attractive beauty, gives immeasurable force to the truth. This should be sought by the preacher largely in the Bible and the Hymn Books. The hymns we sing in public worship are but the great doctrines of grace, clothed in our most beautiful and

expressive language. Their careful study and constant use will contribute greatly to effective speech. The Bible supplies to the ministry and the world its best literature. Its figures of speech sparkle like gems on every page. Its truths glow amid its matchless drapery of language. Its high-wrought beauties of expression, if used, will hold the truth in its own garb and familiarize the world thus with its lofty ideals. Time given this will be most profitably spent.

See Ser. 10, Essay 1 and 2, P. 120 and 205.

These five elements appropriate and apply every phase of material used in an Argument. All the material of whatever element used should have clearly discerned relationship with the truth of the *abstract statement*. This sustains continuity of thought, which is essential to strength and force. Any or all these elements may be used in any Argument if practicable and desirable. This formula of Argument locates these phases of material in their proper place in discourse, and also gives to them their logical order in construction. Every species of truth thus has its peculiar place in this structure of discourse.

See Ser. 10, Essay 1, P. 120 and 205.

11. Peroration.—The discussion embraces all the Arguments and may conclude with a Peroration, which is a brief recapitulation of the Arguments adduced or a summary conclusion deduced from the series of Arguments. This is the conclusion of the discussion and should be brief and emphatic. It is a quick flash-light, thrown along the line of thought, illuminating and exhibiting in forceful gleam the combined truth discussed.

See Ser. 34, Note 4, P. 199.

CHAPTER X.

Reply to Objections.

Objections have been urged against all truth. Truth is of heavenly origin and therefore a heavenly implantation in the earth.

The native growths of time and sense have rejected its seed-sowing and resisted its encroachments upon their soil. The truth has necessarily forced its environment, creating room for itself on every field. The antagonism to truth is a prime factor in all preaching, and therefore has an essential place as a force in the development of discourse, and, by virtue of that fact, belongs to the third process of science. This antagonism to truth comes in the forms of objections urged against it. To meet these objections the following rules may be observed: See Ser. 1, 3 and 14, also cut 7, P. 35.

I. The Objections Replied to Should be Those Against the "Great Truth" of the Proposition and not those against an individual Argument, element of Analysis, or special Definition.

Objections to these must be replied to under their several heads in the progress of their development.

II. They Should be Fairly Stated.—Unfairness is dishonesty in anything, and will be so recognized by the public. An unfair statement of an objection will invariably weaken the truth we would defend, while a show of fairness on the part of error will strengthen the cause of error. See Ser. 1.

III. They Should be Answered Only :

1. *When real.*—A straw man, when slain, sheds no blood and affords no victory. The hero of such a field will be a fraud, and the falsity in foe and show of fight will be readily detected by the audience. Nothing is more realistic than preaching, and a mere semblance, though it be in the statement of an objection to the truth, should never enter into the economy of a gospel sermon. Honesty is the best policy, even in a sermon. Be true to truth though the heavens fall.

See Ser. 3, R. to O. See Note 4, Ser. 24, P. 167.

2. *When in the mind of the audience.*—If not apparent to the mind of the audience they should have no reply. If the truth is not objected to it is received, and the prime object in preaching is to secure the reception of the truth.

See Ser. No. 3., R. to O., Ser. 24, Note 4, P. 167.

IV. **They Should be Briefly Answered.**—Short Arguments and long Answers to Objections give presumptive strength to objections. The answers to them, therefore, should be minimized. This is done by striking a minor key on them, and by using incisive despatch in their disposal. Never subserve an enemy by preaching his objections to your truth. Magnifying the objections will do this.

See Ser. 8, P. 115.

V. **The Design in Meeting an Objection in Preaching is to Win the Objector.**—Earthly oratory strives to destroy the antagonist, but preaching assaults to win. Every expression, therefore, should be fraught with the spirit of good will. Spitefulness or anger in the pulpit does violence to the principles of that Gospel

which spreads peace on earth and establishes good will among men. The pulpit should be luminous with the effulgence of benevolence and never darkened by malevolence, though it strive for the mastery over a desperate and unyielding foe. "Be as wise as serpents and as harmless as doves," is still axiomatic wisdom in meeting the adversaries of Christ and in winning a mad world back to God. See Ser. 3, P. 104.

VI. The Exposure of the Real Reason for the Objection Will Usually be the Best Reply.—The real basis of all objections to the truth is either prejudice, selfishness, or downright wickedness. When this is made to appear, it most effectually destroys the objection. Ignorance and sophistry are the reliance of the opposers of truth, and when these are effectually exposed the opposers will be disarmed and the truth vindicated.

See Ser. 3, P. 104.

VII. Answer to Objections Should Follow the Argument.—Truth is not prepared to withstand assault or to assail its antagonist till first established itself, which is done by the arguments. Then, the answers to objections being argumentative will be a continuation of the discussion. See all Sermons:

VIII. They Should be Answered by Explaining the Truth.—The truth is the light that shines away all heresy. Its full and clear statement is the most powerful agency to which resort can be made.

See Ser. 1.

IX. The Following Negative Arguments May Be Used in Answering Objections:

(1.) The *ad hominem*. It uses the accepted opinion of an antagonist with which to meet his objection. Thus, a card-playing church member when urging

opposition to the dance may be replied to by citing his loose religious practice in card-playing. While it is no defense of the dance—it effectively destroys the force of the objection by exposing the make-up of the objector. The Saviour frequently used this species of argument in meeting the opposition of the Scribes and Pharisees.

See Ser. 1, P. 97.

(2.) The *reductio ad absurdum*. This reduces the objection to an absurdity by developing it. Thus, an objection is urged against the loss of the heathen based on his ignorance. To this reply may be made, if ignorance will save the heathen it will save the rest of mankind, and if ignorance will save all, all should be ignorant and be thus saved, and therefore we have no need of the Gospel. In fact, the light of the Gospel is the means of damnation to some. The world would therefore be better off without the Gospel and without the Christ. The absurdity of the objection exposed thus destroys it. Sarcasm and ridicule should be delicately and sparsely used in preaching, though they are sometimes used with telling effect and profit.

See Ser. 1, 2, 7, also R. 7, P. 76.

CHAPTER XI.

Means of Attainment.

While not a part of the inner life of the discourse, being appropriated from without, yet the Means of Attainment are a material factor in the development of the truth and therefore belong to the third process of science. The hoe and plow are no part of the corn when produced, but are a prime instrumentality in its production. The tools, scaffolding and ladder are no part of the house when complete, but without their use its construction would have been impossible. As these implements were a necessity in the growth of the corn and in the erection of the building, so also means are used in the development of truth. Specific means are a necessity in the establishment of each individual truth, and are therefore a prime element in the structure and development of discourse. They may be prominent and comprise an important place in the truth of the text or very obscure, not demanding even a notice. The following laws may be recognized in their use.

See cut 7, P. 35.

1. Each Text Should be Examined for their Discovery and Identification that their proper prominence and use may be determined.

See Ser. 18 and 20.

2. They Should be Used Only When They Supply an Essential Part of the Material of the Sermon.—If they can be omitted and not missed with no defect left in the structure of the sermon, then they may be ignored.

See Ser. 18, 19 and 20.

3. Only Those Used in Establishing the Truth of the Proposition are Noted.—The means used in establishing other minor truths of the discourse may be noted in their development in passing but do not enter as primal factors into the discourse. Those touching the essential truth of the Proposition only supply that factor. To make prominent the minor means would be a diversion from the main thought and a violation of the law of unity.

See Ser. 2, 19, and 22.

4. They Should Follow the Argument.—Their statement will often carry more than the weight of an additional argument. The descent from the realm of reasoning to that of fact, in which is given the exact means by which the truth, under consideration was established, will strengthen the whole line of argument and clinch the truth.

See all Sermons.

5. The Means Are Found by the Use of the Interrogative "How."—Use this interrogative and they will appear. Care should be observed not to confuse them with *a posteriori* arguments.

See Arg., Rule 8, Sec. 2, P. 77.

The later are evolved by the use of the Interrogative. *How do I know?* This distinction often necessitates the drawing of close lines.

See Sermon 12. Arg. 3 to 11, P. 130.

6. They May Be Developed by Explanation.—This is a full and clear statement of the truth embraced in them.

See Sermons 22 and 24, P. 160 and 117

SECTION FOUR.

Fourth Process of Science—The Consummation of Design.

CHAPTER XII.

APPLICATION.

The Application consummates the design of God and man in the sermon. It deals with the hearer in his relations to the truth preached. Its prime purpose is to plant the word in the affections, and with it secure the renewal of the heart and the uplift of life. It appeals to the hearer for an acceptance of the truth. It is a hand to hand grapple with the conscience, urging the yielding of the life to God. Preaching that fails to reach the conscience is a pulpit travesty. The great truth focalized must flame and burn down into the heart, and imbed itself as an abiding and controlling factor in its passion. It gives specific and emphatic direction to the truth, appealing to the hearer in view of the fruits desired. Preaching at an audience and not to the people, is but the discharge of a powder-gun. Unless the people get the truth the preacher only beats the air. The necessity, therefore, of this element is apparent as a factor of discourse. It is characterized by the following laws: See R. 4. P. 30.

1. **It Uses the "Great Truth" of the Proposition.**—It is this truth of the discourse now defined, analyzed, stated, discussed, accounted for and defended, that is

to be applied. Minor points of practical utility, furnished by the different elements in the progress of development, may have been practically applied, but at the close these sink out of sight, and the "great truth" becomes the prime factor in closing the sermon.

See Ser. 26, Apl. 1, 2, P. 177.

2. It Also Uses the Effects, Fruits and Influence of the "Great Truth."—These must be distinguished from the effects of the Object. The latter are utilized in the Argument, while the former are appropriated in the Application.

See Ser. 11, Note 5, P. 126, and Ser. 26. Apl. 3, P. 177.

3. The Ultimate Object of Preaching Is to Put the Truth in the Conscience of the Hearer.—By the facility of statement and the strength of argument, taste and reason have been addressed and controlled. Now the citadel of conscience must be assailed and carried.

See Ser. 29, Apl. 3 and 4, P. 186.

4. The Hearer Should Be Made to See His Personal Relation to the "Great Truth."—The perception of this personal relation on the part of the hearer is essential to effective preaching. Otherwise it is mere entertainment, and to the hearer an idle tale.

See Ser. 8, Apl. 1, P. 117, also 30, Apl. 1, P. 189.

5. A Sense of Responsibility Growing Out of Personal relations to this Truth Should Be Planted in the Mind of the Hearer.—A development of this sense of personal responsibility is the natural and necessary result of all successful preaching. Conviction is thus planted and purpose sprung in the life. The limitations of character may be determined by the strength of this

personal feeling. We benefit people only to the extent to which they realize this conviction.

See Ser. 8, Apl. 2, P. 117, also 30, Apl. 2 and 3. P. 189.

6. Special Lines of Duty Growing Out of this Responsibility May Be Indicated.—Duty is the climax and end of all earthly effort, and to the extent that men are stimulated and directed in it will they be saved and God thereby be glorified.

See Ser. 8, Apl. 3, P. 117, also 30, Apl. 4, P. 189.

Final Suggestions to Reader.

You have discovered, ere this, that while the principles are both theoretical and practical, and therefore simple and scientific, that their mastery is no child's play. To learn them they, like other real science, must not only be studied but also applied in practical effort. As we learn Arithmetic by working its examples, and as the boy can learn to swim only in swimming, so must the mastery in these principles be achieved in their actual use.

At first you may experience a helplessness in the chaos of other helps heretofore used, and also an awkwardness in the fit of the new harness till the mind is adjusted to the natural method it supplies, but remember even the multiplication table was awkward till learned, and intuition had substituted memory in its use. Then it became a necessary and ready vehicle of numerical thought and was automatically used without strain of memory to the mind. So will this supply quick facility of natural thought in discourse-making.

Without enslaving it admits to the widest range of liberty in any given theme and guides in its fullest ex-

ploration and yet holds the thought in the constant restraint of law. The contention of some for liberty is not liberty, but lawlessness. It will give multiplied and well rounded thought on any subject. The mastery in the truth which it brings will give deliverance from manuscript preaching and fear of pulpit failure. The ready method well used will ever have ample store of unused sermons.

Your quickly multiplied ability for larger work will be a surprise.

Your danger is in temporizing with the principles without definite purpose to master them and in giving loose reign to effort in using them. In making them the law of your work in sermon-making you will readily grow into their correct use and quickly master them. Your astonishment after their mastery will be how you did without them.

Two things must stimulate you in your struggle to learn them: 1. That trying difficulties are to be overcome in learning any science. 2. That the mastery of the principles will be of inestimable value every day through life.

Praying the Lord's richest blessing upon your labors of love, that He admit you fully to his rich throne of grace, that He fill you with his love, that He clothe you with the sweet sanctity of his abiding presence, that He guide you into the deeper depths and inner life of his word, that He make you a swift witness of life, giving you power with God and man, and multiplying you more and more until the perfect day, the author bids you an affectionate adieu.

Books Commended.

The following is a special list of books recommended to Bible students as exceptional tools in quarrying the rich mines of Scripture ore. We hope to keep them on hand to supply the ministry with them at lowest price.

1. How to Preach With Power.—*Young*.
2. A Good Dictionary.
3. Young's Analytical Concordance.
4. Fossett's Encyclopædia of Religious Knowledge.
5. The Emphatic Diaglott.—*New Testament*.
6. Roget's Thesaurus of the English Language.
7. Hitchcock's Revised Analysis of the Bible.

HOW TO PREACH WITH POWER.

By Dr. W. H. Young.

This work is of great practical utility to the earnest searcher of the Word and preacher of Christ. Personally I have been profited by Dr. Young as by no other living man. In all the arts of delivery to me he is without a rival. *His system of voice culture* is unique and natural and is not found in any other than his books. Beginning with rudimentary principles and unfolding them in natural order they are developed into a science rather than an art. Becoming proficient in this science one may acquire the ability to speak indefinitely. During the past few years since receiving instruction from Dr. Young, I have at times spoken from three to five hours a day without weariness of voice.

The *thirty species of discourse* open a wide range for thought and practice in the art of discourse making. *Sermon Gardening* is a most profitable chapter, stimulating industry of thought choice in facts, economy in material and system in work, giving fullness and maturity of result.

The *word drill* is helpful in enlarging the vocabulary, increasing the facility of expression and giving distinctness of enunciation.

The book was written in response to the expressed desire of a large number of Alabama preachers and has now passed to its second edition.

PART TWO.

SERMONS

PREPARED BY THE METHOD TO ILLUSTRATE THE
PRINCIPLES OF THIS SYSTEM
BY THE AUTHOR.

PART TWO.

Introduction to Sermons.

The following Sermons and Essays selected from a wide range of outlines are given as illustrations of the method. They embrace the varied and diverse forms of truth found in the Scriptures and in their development serve to exemplify the practical adaptation of the principles to the explication of truth in all its forms. The forms given are those of Revelation, No. 1, 30; Creation, 2; Dispensation, 3; Kingdom, 4; Method, 5; Parable, 6, 16, 21, 22; Minor Truth, 7; Person, 8, 9; Figure of Speech, 10; Type, 11; Doctrine, 12; Judgment, 13; Intemperance, 14; Institution, 15; History, 29, 17, 18, 19; Prayer, 20; Miracle, 23, 24; Abstract Truth, 25; Decalogue, 26; Psalm, 27; Prophecy, 28; Revelation, 30; Christ's Trial, 34; Crucifixion, 35; The Resurrection, 36; Essays Nos. 1 and 2; Ser. No. 10 and Essay No. 1 are fully developed.

With equal facility the method develops any of these forms of truth demonstrating the universality of its law. Each outline is topical, textual and expository. The theme fits the text, the sermon is contained in the text and the text is developed in the sermon. Each outline is scientifically wrought in the application of the known law.

PART TWO.

SERMONS.

Introduction to Sermons.....	95
Index to Sermons.....	96
No. 1. The Bible.....	97
No. 2. Primitive Order Established.....	100
No. 3. Power of the Gospel Exerted.....	102
No. 4. The Triumphant Kingdom.....	106
No. 5. Parables, Jesus Method of Teaching.....	109
No. 6. Parable of the Seed.....	111
No. 7. Danger of Wayside Hearer.....	113
No. 8. Christ Mans Only Approach to God.....	115
No. 9. Christ the Established Way.....	118
No. 10. Arousing the Sleepers.....	120
No. 11. The Serpent a Type of the Crucifixion.....	126
No. 12. The Spirit's Help in Infirmary.....	129
No. 13. God Judging the World.....	131
No. 14. The Drunkard's Woes.....	134
No. 15. Jesus Lord of the Sabbath.....	137
No. 16. Mixed Growth of Wheat and Tares.....	141
No. 17. Herod's Murder of John.....	144
No. 18. Triumph of Gideon's Band.....	147
No. 19. Pattern of the First Man.....	151
No. 20. Duty of Personal Prayer.....	154
No. 21. The Samaritan the Neighbor.....	157
No. 22. Torment of Unforgiving Servant.....	160
No. 23. Great Faith of Syrophenician Woman.....	164
No. 24. Jesus Healing the Blind Man.....	167
No. 25. Faith in God.....	170
No. 26. God Giving the Law to Israel.....	174
No. 27. Blessing of the Upright.....	178
No. 28. Power of the Righteous Branch.....	181
No. 29. Triumph of the Destroyed Word.....	184
No. 30. The Lawgiver Revealed from Glory.....	187
No. 31. Christ's Triumph Over Satan.....	190
No. 32. Christ Drawing the World.....	194
No. 33. Christ Condemned by Pilate.....	196
No. 34. Christ Crucified.....	199
No. 35. The Resurrection.....	202
Essay No. 1. No Night no Stars.....	205
Essay No. 2. Sweet Memories of Youthful Days.....	210

Criticism of Sermons.

The Notes preceding each Sermon are a brief criticism of the same.

Notes on Sermon 1.—1. It is comprehensive, illustrating every principle of the system. 2. *Definitions, History*, lengthy. 3. *Analysis*, prominent. 4. Two Objections answered by two arguments. *Reductio ad absurdum*.

See Ans. to O. 9, Sec. 2, P. 83.

SERMON No. 1.

OBJ.—The Word.

SUB.—God Revealing to Man.

Text.—"The Bible."

Theme.—GOD'S REVELATION TO MAN.

Def.—**The Bible** is the oldest book in the world. It was begun in 1451 B. C., and concluded in 96 A. D., embracing a period of 1547 years in its writing.

It was written by forty-four men, who lived in different ages, and in different civilizations; who pursued different avocations, and spoke different languages, and who were inspired of God to make a record of this revelation.

Its main divisions are the Old and New Testaments; the one written in Hebrew, the other in Greek. and are subdivided into sixty-six books, thirty-nine of which are in the Old, and twenty-seven in the New Testament.

Unlike the Classics of Confucius, the Shasters of Gaudama, and the Avesta of Zoroaster, which were written by men, and to whom each was attributed, the Bible, though written by men, has God for its author. It is also unlike the Koran, which claims God for its author, but is a pseudo Scripture, and bears indisputable internal and external evidence of that fact.

Though a portion of it is ante-historic, looming up in the twilight of time, preceding Herodotus, the father of history, five hundred years, and appearing in the age of myth and of fable, it is sustained in its integrity to truth by the most advanced thought, and the highest results of science. The Bible then is the "Word of God" "revealed to man."

Obj.—THE WORD OF GOD.

This Word of God contains and reveals the following great truths:

Anal.—1. **The Being of God.**

- (1) He is self-existent.
- (2) He is creator and preserver.
- (3) He is Redeemer.

2. **The origin of the universe.**

- (1) God was its author.
- (2) It was created in the beginning.

3. **The character of man.**

- (1) He is of the earth.
- (2) He was made in God's image.
- (3) He is the earth's ruler.
- (4) He is endowed with conscience and reason.

4. **Sin and its penalty.**

- (1) Through the temptation of Satan man sinned.
- (2) It separated man from God.
- (3) It doomed man to death.

5. **Redemption.**

- (1) It was secured by the sacrifice of Christ.
- (2) It is the life of God in the soul.
- (3) It embraces soul and body.

6. **The consummation of all things.**

- (1) The conclusion of earth.
- (2) The judgment of the race.
- (3) The doom of the lost.
- (4) The glory of the redeemed.

Prop.—GOD REVEALED HIS WORD TO MAN.

Arg.—For: 1. **Man in his ignorance needed it.**

For: 2. **God loved man.**

For: 3. **It reflected God's glory.**

Means.—The means by which this revelation was made to man are:

1. **Inspiration**, which gave prophecy and worked miracles.
2. **Incarnation**, which procured mediation, and the unction of the Spirit.

Obj.—1. The necessity of a revelation would be a reflection upon the character of God's work in man's creation.

Ans.—God created man a free moral agent, and sustains and recognizes the fact. As such, man became his own enemy, and wrought his own ruin, and in his fall, and consequent helplessness, laid the necessity of his salvation on God. The same reasoning would reflect on God for making the man an infant and not a full-grown man at birth. It would argue foolishness to the man who rebuilt his house, repairing the breach made by the storm. God is progressive in his work and is constantly repairing the breaches made by sin.

2. It would reflect upon God ever to have withheld the truth from man.

Ans.—God revealed himself in nature and conscience, never leaving himself without a witness in the earth, and, in due time, made this revelation. The infant is not fed on meat, neither is the child expected to labor or bear responsibilities. God is not a foolish parent.

Apl.—1. This revelation is to the race of man.

2. We are embraced in its provisions.
3. Have I accepted its truths?

Notes on Sermon 2.—1. It embraces wide range of truth. 2. *Definition* is large in *History*. 3. *The Analysis* illustrates the clear, well-defined elements of truth in the three phases of order.

SERMON No. 2.

OBJ.—Primitive Order.

SUB.—Process Recorded.

Text.—"The Pentateuch."

Theme.—RECORD OF PRIMITIVE ORDER.

Def.—**The Pentateuch** is a revelation of God made to Moses, who is its author. It is composed of five books—the oldest known to man. It was written 2500 years after the creation, and 1500 years before Christ. Moses was learned in all the wisdom of Egypt; wrote while in the wilderness, and in the early Hebrew dialect. He was the chosen and special servant of the Almighty, and talked with him face to face, and has left an impress upon the race unrivaled by man. The era of its history embraces the eternity, past,—“from the beginning,” and the formative period of time. Its chief design seems to be to give the processes by which primitive order was established. It was known to the Jews as the book of the law, and its authority was held sacred. The processes of “primitive order” “recorded” is the theme.

Obj.—PRIMITIVE ORDER.—The following great truths are embraced in this order:

Anal.—1. **Physical order, which was established.**

(1) In the material universe—in the adjustment of the planetary systems, light, air, land, and water.

(2) In the vegetable kingdom—in the development of organic inanimate species.

(3) In the animal kingdom—in the development of the animal species. The human species being distinguished from the instinct of the brute by conscience and reason.

2. **Social order.**—This

- (1) Began in the family.
- (2) Advanced to the tribe.
- (3) And culminated in the State.

3. **Spiritual order.**—This

- (1) Arose out of the moral chaos wrought by sin.
- (2) It originated in the promises.
- (3) And had its sanction in the law.

Prop.—GOD MADE A RECORD OF THE PROCESSES OF PRIMITIVE ORDER.

Arg.—For: 1. **Man had no means of ascertaining them.**

They antedate his knowledge. As we are indebted to our parents for a knowledge of our birth and infancy, so is the race indebted to God for a knowledge of its origin and primitive existence.

For: 2. **A knowledge of this order links man to God.**

As we know our earthly parentage only by revelation, so God in this order reveals to us His fatherhood of the race. "God created man in his own image." So while we are of the dust, we are also from above.

For: 3. **It points to Him who is the genius of universal and eternal order.**

Jesus, the conqueror of sin and death, is the promised seed of the woman, and the prophet which should be like unto Moses, who should remove the curse and restore spiritual order.

Means.—The means by which this order was made known was

- 1. *The Holy Spirit.* 2. *Inspiration.* God revealed the facts to Moses, and moved him to record them.

Obj.—This order evolved itself in accordance with the law of "*The survival of the fittest.*"

Ans.—Order is the result of intelligent design, and never of blind materialism.

Apl.—1. A knowledge of this order is our heritage.

- 2. We should believe it, and not quibble over it.

Notes on Sermon 3.—1. It embraces the basic principles of the gospel and its dispensation. 2. The principles of the system accord with this form of the Saviour's thought in striking harmony. Though not formally stated by Him, the unfolding of His truth is fully after the formal order of the principles. He first gives the *Analysis* of the object, *The Gospel*, then the *Argument*, then the *Means*, the *Reply to Objection and Application*. 3. It is noted for its long *Analysis*, short but comprehensive *Argument* and *Means*, very long *Answers to Objection*, and also *Application*. It is the standard of truth and in form sustains this method.

SERMON No. 3.

OBJ.—Gospel Principles.

SUB.—Exerted.

Text.—"The Sermon on the Mount."—Matt. 5, 6, 7.

Theme.—*Positive*: THE POWER OF THE GOSPEL EXERTED.

Def.—This is the greatest of the Saviour's discourses. It was preached to a great multitude, and outlines the Gospel as contrasted with the prevailing errors of that day. It was preached near the beginning of the Saviour's ministry, and was recorded by Matthew in the 5th, 6th and 7th chapters of his Gospel.

It furnishes the counterpart and complement of the moral law, rounding out to completeness the divine purpose. The law revealed sin and pronounced gloom; this reveals life and pronounces bliss. The one exposed the curse and gave the sanction for righteousness—the other supplied the necessity thus revealed.

This Sermon is the headlight of the new dispensation. It marks the culmination of Judaism, the fulfillment of the law and the prophets and the consummation of the first covenant. It contrasts greatly with all that has gone before, but con-

tradicts in nothing. Its announcement reveals the great principle which must henceforth dominate the earth, inspiring it with energy and imparting to it the genius of a new life.

Obj.—THE GOSPEL.—Matt. 5:3-12.

Anal.—1. **It is vitalized only in the life of the believer.**

The law is abstract and external, and operates objectively upon the heart. The Gospel is a concrete and inner life, and has its vested power in the breathings of the soul.

2. **They who thus experience it are happy, and are characterized by the following qualities :**

- (1) They are poor in Spirit.
- (2) They mourn.
- (3) They are meek.
- (4) They hunger after righteousness.
- (5) They are merciful.
- (6) They are pure in heart.
- (7) They are peace-makers.
- (8) They are persecuted for righteousness' sake.

3. **They also inherit great blessings :**

- (1) The kingdom of Heaven is theirs.
- (2) They shall be comforted.
- (3) They shall inherit the earth.
- (4) They shall be filled.
- (5) They shall obtain mercy.
- (6) They shall see God.
- (7) They shall be called the children of God.
- (8) They shall have a great reward in Heaven.

Prop.—THE BELIEVER SHOULD EXERT THE POWER OF THE GOSPEL.
5:16.

Arg.—For: 1. **It holds in conservation all the interests of man.**
"Ye are the salt of the earth." 5:13.

2. **For this power is the genius of a new creation.**
"Ye are the light of the world." 5:14, 15.

Means.—The means by which we exert this power are "good works." 5:16.

Obj.—1. That this Gospel will destroy the law and the prophets.

Ans.—It will not destroy, but sustain and fulfill them. The Saviour develops the fact here that the power of the Gospel and the spirit of the Law are one and the same, and proceeds by contrasting this power with the perverted letter of the Law, as maintained by the Jews, on murder, worship, adultery, oaths, justice, love for neighbor and enemies, to expose the heresies which had resulted therefrom.—5:17-48.

2. That real power is in a public exhibition of piety, in alms-giving, fasting, and prayer, before men.

Ans.—Piety on exhibition is a fraud. The power of the Gospel which establishes and maintains a hidden union with the Father alone is genuine piety. Cherish this power in communion and prayer, and the Father will make the fact manifest.—6:1, 18.

3. That earthly treasure is the sum of all good

Ans.—To the contrary, it is the sum of all evil when thus esteemed. This power in the heart puts our treasure in Heaven, and fills us full of light.—6:19-23.

4. That this power can be retained when dividing our efforts between God and self.

Ans.—God admits no co-partnership with self in effort or honor. The effort must be wholly for God, and the honor all his, or the power is lost. God becomes surety against calamity when he is thus honored. 6:24-34.

5. That claims to superior religion give the right to judge the motives of others.

Ans.—This power is the real religion, and its first and best work is wrought in the heart, which prepares us to labor effectively with others. 5:1-5.

6. That this power can be wisely or profitably exerted with hypocrites.

Ans.—A religious hypocrite esteems nothing so lightly, and holds nothing in so great contempt as his own religion or the same in others, which he considers a fraud. He gives no opportunity to the truth, but will violate it on every occasion. 7:6.

- Apl.*—1. Use this power with God and he will respond. 7:7-11.
2. Use this power with men and you will be perfect. 7:12.
3. Use this power, for but few will use it. 7:13, 14.
4. Many who pretend to use it are false. Fruit in the outer life is the criterion by which they are to be known. 7:15-20.
5. Many will be disappointed at last. 7:21-23.
6. This power will divide the race into the wise and the foolish. It will establish the one on the rock to stand, and leave the other on the sand to fall. 7:24-27.

Notes on Sermon 4.—1. It is the Saviour's discourse. Its chief feature is, it is developed by "Induction" or *Analysis*. It is purely a revelation, and therefore an announcement without reasoning. 2. *Language* is illustrated (see Def. Rule 3. P. 43.) 3. The fitness and compass of each Parable for its place and the logical order in the unfolding of the truth make it a masterpiece of excellence not only in matter, but also in form. 4. It is comprehensive as related to. See Ser. No. 5, 6 and 7. R. 4, P. 56.

SERMON No. 4.

OBJ.—Christ's Kingdom.

SUB.—Triumph.

Text.—Matt. 13:1-52.

Theme.—THE TRIUMPHANT KINGDOM.

Def.—Parables furnish the method of the Saviour's instruction in this discourse. A parable is a figure of speech in which a known physical fact is made to convey a hidden spiritual truth. "Kingdom of Heaven" in Matthew is used synonymously with "Kingdom of God" in Mark and Luke. It means the invisible spiritual kingdom that will be established in the heart and in the world in the Messianic Dispensation. The Saviour preached it to a great multitude while seated in a boat in the sea.

This is one of the Saviour's longest discourses, and at a casual reading would convey the idea that it is no sermon at all, but the bunching of a number of parables in this chapter. It is a complete discourse however, outlining a series of great truths revealing the vital principles of the great kingdom. It portrays the character and result of the spiritual conflict that shall ensue in the earth through all coming time. This discourse is modeled after the inductive method. He had no occasion to reason but to reveal facts. Hence He here outlines an analysis of great facts which culminate in the announcement of the great truth or proposition, that this kingdom will triumph in the final overthrow of its enemies.

Obj.—THE KINGDOM OF HEAVEN.

Anal.—1. The *Parable of the Sower* illustrates the mysteries of the growing kingdom. As the life of the seed is mysteriously hid away in the germ, and is developed by soil and season, so the life of the kingdom is mysteriously hidden away in the word of God, and grows when imbedded in the soil of the heart. 13:1-23.

2. The *Parable of the Tares* illustrates the mixed growth of the kingdom with the evil of the world. The wheat is grown by cultivation. The tares grow spontaneously without a known husbandman. Satan is hidden in his work. So the kingdom grows only by cultivation, while evil mixed with it ever flourishes without the apparent care of any fostering hand. They must and will thus grow together till the end of time. 13:24-30, 13:36-43.

3. The *Parable of the Mustard Seed* illustrates the unrivaled possibilities in the growth of the kingdom. This is the smallest of seed, but produces the greatest of herbs. So the kingdom was small in the one Nazarene, yet its possibilities were commensurate with the whole world and with all ages. This kingdom is the greatest on earth now, and will grow on through time and still develop in eternity. 13:31, 32.

4. The *Parable of the Leaven* illustrates the all-pervading diffusion of the life of the kingdom. As the leaven ferments and diffuses itself throughout the entire mass of meal, permeating it with its influence, so the kingdom will diffuse itself throughout the world, permeating all the passions of the human heart, and all the influences exerted over society. 13:33.

5. The *Parable of the Hidden Treasure* illustrates the unspeakable joy of the soul that finds this kingdom. It is a hidden treasure in the world, and with those who find it all earthly comfort is but dross as compared with the joy which it brings. 13-44.

6. The *Parable of the Goodly Pearl* illustrates the matchless prize secured by those who possess it. Those who secure it do exchange their interests in this world for it. 13:45, 46.

7. The *Parable of the Net* illustrates the final separation of the kingdom from the wicked, when the wicked shall be destroyed. 13:48-50.

If this kingdom is mysterious in its growth, and is developed parallel with the wicked, and is unrivaled in the possibilities of its development, and shall permeate all passions and influences with its power, and affords immeasurable joy to those who possess it, and is a matchless treasure to those who secure it, and shall be separated from its enemies, whom it will destroy in hell.

Prop.—THEN WILL THIS KINGDOM TRIUMPH. 13:49, 50.

(The above line of facts, given in the analysis, is an Inductive Argument used by the Saviour, and concludes with the Proposition in 49 and 50. The Proposition, as given above, concludes the Peroration.)

Means.—The triumphs of the kingdom will be attained by spiritual understanding. 13:51.

Apl.—The *Parable of the Householder* illustrates the use the possessor must make of this kingdom. Its treasures must be exhibited to the world. They are new and old, affording infinite variety. If they are a joy, and their exhibition will not impoverish but increase the volume of that joy, then should we be diligent in bringing them forth, for by so doing the kingdom will be made to triumph.

Notes on Sermon 5.—1. It is peculiar in that it is a method of teaching—2. It has only two elements of analysis.—3. It has no reply to objections. The fact is so patent that Jesus only taught by this method it is not denied.

SERMON No. 5.

OBJ.—Parables.

SUB.—Jesus's Method of Teaching.

Text.—"And he spake many things unto them in parables."—Matt. 13:3.

Theme.—PARABLES THE SAVIOUR'S METHOD OF TEACHING.

Def.—The instruction given in the Saviour's early ministry was mainly in the abstract, with an occasional parable, but later, owing to the opposition of the Jews, he changed to the parabolic method. Thirty-eight parables are recorded in the New Testament as having been used by him. They differ from those of the Old Testament in that those of the latter were used to reveal special sins, judgments, and prophecies, while those of the former were used to reveal the unknown and underlying great truths of the kingdom.

Obj.—PARABLES.

Anal.—1. **They are analogies drawn between known physical or temporal facts and hidden spiritual truths.**—These physical or temporal facts are either seen or familiarly known and the special characteristic cited in each is so patent that the hidden spiritual truth which it reveals is intuitively perceived.

2. **They convey the fact that the seen and unseen correspond,** and that the one is the counterpart and expression of the other.

Prop.—JESUS TAUGHT BY PARABLES.

Arg.—1. **They veiled the truth to its enemies.**—"They seeing see not; and hearing hear not, neither do they understand."

2. **They revealed the truth to its friends.**—"It is given unto you to know the mysteries of the kingdom of Heaven."

3. **We can learn the unknown only by the known.**—The physical is the exponent and outer habiliments of the spiritual, and is the effect of spiritual cause, the lower proceeding from the higher. We see and perceive only the physical. It bodies forth all perception, and we learn the spiritual through its forms. Christ alone knew the spiritual. Only in his parables, then, do we have the spiritual bodied forth in the physical.

Means.—He used the common occurrences and facts familiar to the people in forming his parables.

Obj.—

Apl.—1. If enemies to Christ, we are ignorant of his word.

2. If His friends, we have spiritual perception that enables us to understand his word.

3. Let us seek to be His friends that we may understand this word.

Notes on Sermon 6.—1. It is subordinate as compared with No. 5, and comprehensive as compared with No. 7. (See R. 4, P. 56.) 2. The analysis is clear, each phase of truth being specific and well defined. Being unmixed, each element stands out in bold relief, independent of every other element, even in its details, and each element supplied by a natural division of Scripture. 3. The full explanation of each argument is also a peculiar feature of this outline.

SERMON No. 6.

OBJ.—The Seed.

SUB.—Revealing Mysteries.

Text.—Matthew 13: 3-23.

Theme.—THE PARABLE OF THE SEED REVEALING MYSTERIES.

Def.—This parable is recorded also in the gospels of Mark and Luke.

It furnishes the introduction to the sermon on "The Kingdom of Heaven." Its purpose is to show the mysteries of the kingdom as seen in the use of the seed.

Obj.—THE USE OF THE SEED.

Anal.—I. *They were sown:*

1. On the wayside.
2. On the stony ground.
3. On the thorny ground.
4. On the good ground.

II. *The soil represents the hearer:*

1. As losing the truth,
2. As entertaining the truth temporarily,
3. As cherishing a formal recognition of the truth,
4. As imbibing the life of the truth.

The criterion of fruit-bearing reveals the utter failure of the first three classes, while those of the fourth alone are genuine.

III. *The genuine exhibit three degrees of efficiency in developing the seed :*

1. **Thirtyfold.**
2. **Sixtyfold.**
3. **Hundredfold.**

Prop.—JESUS SHOWED THE MYSTERIES OF THE KINGDOM IN THE USE OF THE SEED.

Arg.—1. **These mysteries were hid.**—Neither the intents and purposes of the heart, nor the power of the truth, nor the operations of the Spirit can be seen. Being hid, they were mysteries and needed to be revealed.

2. **The uses of the seed were adapted to the revelation of these mysteries.**

Like the seed, the truth is invested with life.

Like the seed devoured, the truth may be lost.

Like the temporary growth of the seed, the truth may have no lasting effect.

Like the choked growth of the seed, formalism may stifle the truth.

Like the necessity of soil and season to grow the seed so the truth must have heart and spirit to develop fruit.

3. **Every phase of humanity would by it know the truth as they are personally related to it.**

The wicked are shown their loss of the truth by their hardness of heart.

The sentimental are shown their emptiness when the sensation is gone.

Those absorbed in the flesh are shown the blight of care, riches and pleasure in the failure of fruit.

The genuine are shown their reality in the fruit they bear.

Means.—The parable itself is the means by which the mysteries were made known.

Obj.—

Apl.—1. It portrays every phase of humanity.

2. We are embraced in one of the classes.

3. Unless we are the good ground we abide in death.

4. If good ground-hearers, we should yield a hundredfold.

Notes on Sermon 7.—1. It has a lengthy and clean-cut analysis, each phase of truth being individualized and specific. 2. It is subordinate to No. 6, supplying a minor object, the *Wayside Seed*, as compared with all the seed embraced in No. 6. See R. 4 and 5, P. 56. The subject likewise being minor to that of No. 6, as it is limited by its minor object. 3. Objections are also replied to by a *reductio ad absurdum Argument*. See R. to O., Sec. (2), P. 83.

SERMON No. 7.

OBJ. - Wayside Seed Lost.

SUB.—Hearer's Danger.

Text.—"The wayside hearer."—Matt. 13:4-19.

Theme.—DANGER OF THE WAYSIDE HEARER.

Def.—"The wayside hearer" is the first class named in the parable of the seed, or sower. It reveals the "loss of the seed" and the consequent "danger of the hearer."

Obj.—THE LOSS OF THE WAYSIDE SEED.

Anal.—It was occasioned: 1. **By the Hardness of the ground**, which represents indifference. Indifference is found:

- (1) In the pastime hearer.
- (2) In the hearer who cherishes sin.
- (3) In the unforgiving hearer.

2. **By the exposure of the seed which lay on the surface**, and represents the truth in an objective state, or out of the heart.

(1) Objective truth, or truth out of the heart, is void of life.

(2) When perpetuated in this state it is lost.

3. **By the Devouring bird**, whose avidity for food represents Satan.

Satan devours the truth:

- (1) By wicked associates
- (2) By bad habits.
- (3) By delusions

Prop.—THE WAYSIDE HEARER IS IN GREAT DANGER.

Arg.—1. Salvation has made no beginning with Him.

2. He gives the truth no opportunity to begin the work of salvation.

3. The spirit of wickedness intensifies rapidly in the wicked life.

4. The race of the wicked is short.

5. He is already on the margin of humanity next to hell.

Obj.—The hearer can command salvation at any time.

Ans.—Man controls neither the providences which unfold around him nor his feelings. When Esau repented there was no place for his tears. Like Ephraim, the sinner may speedily become immovably joined to his idols. To-day is the accepted time. It is as easy to control natural as spiritual conditions. Who can guide the currents of wind or command the raging storm; stay the rising tides or change the sun in his course? God directs all these and likewise fashions the conditions of grace. As we must work in season and utilize the resources of nature by co-operating with its forces, so salvation must be accepted in God's own good time, after His order.

Means.—Despising the word is the means of incurring this danger.

Apl.—1. All have an opportunity.

2. Have I lost the word?

3. If so, I am in great peril.

Notes on Sermon 8.—1. The analysis is found in the natural divisions supplied by the text. See Anal. I., II., III. Christ thus gave the specific elements of character inherent in his life now important to be apprehended by the disciples. 2. It is comprehensive as compared with No. 9, being embraced in it and comprising only a part of it.

SERMON No. 8.

OBJ.—Christ.

SUB.—Man's Only Approach to God.

Text.—John 14:6.

Theme.—CHRIST, MAN'S ONLY APPROACH TO GOD.

Def.—This language was spoken by the Saviour concerning Himself to his sorrowing disciples now downcast in sadness over the revelation he had recently made concerning his own death and departure from the earth. They had confidently expected the speedy establishment of an earthly kingdom and the glorious visible exaltation of Jesus as its king. The prophecy of his death confused and beclouded them with gloom. In the text he intimates whither *he* will go and their means likewise of *approach to the Father*.

Obj.—CHRIST.—The Saviour embodied in himself the following facts:

Anal.—1. **He is the way.**—He was the way out of the natural understanding into the light of God's wisdom. 2. He was the way out of the bondage of sin into the liberty of his righteousness. 3. He is the way out of the grave into glory. Christ is the established way of man from earth to heaven, the highway of holiness, the luminous, electric and royal road to glory.

2. **He is the truth.**—He is the truth of God, of the Old Testament Scriptures, of the gospel of the new life, of glory. He is the essential reality behind the phenomena of time and is the vitalizing truth of heaven and earth, of time and eternity. He is the revealed truth. In Christ earthly problems are solved and all things brought to light.

3. **He is the life.**—He is the life which is the light of men; the life which supplies the genius of the new kingdom; the life into whose image the new man is made, the life which comes from God, makes us like God and establishes us in the heritage of God's children; the life that will yet flourish in youth when the earth shall have grown gray with age, when the sun has sunk to his final setting, when the stars are blotted out, and when nature as a worn-out vestment shall have passed away forever.

Christ is thus the established way, the revealed truth and the secured life.

Prop.—CHRIST IS MAN'S ONLY APPROACH TO GOD.

Arg.—1. **For he alone knows God.**—Being the embodiment of the Godhead he is possessed of divine wisdom in all fullness. Associated with the Father and the Spirit and being one with them in the divine government he is in immediate and infinite touch with all the elements, issues and agencies of divine life. He alone of all the children of men knows God, and knows him perfectly and in the efficiency of divine wisdom and power is fitted for his mediation.

2. **For Christ alone knows man.**—He was the incarnate God dwelling in flesh. He was tried in all the experience known to man. He had traveled the whole route of human experience and in the divine apprehension understood every impulse, relation, issue and possibility of human existence. Man was a stranger to himself until revealed in Jesus Christ. In the equipment of a perfect knowledge of man Jesus became man's only mediator between God and man.

3. **For Christ alone has wrought between God and man.**—Justice demanded death as a penalty for sin. Jesus paid this penalty and thus satisfied the Father and saved man. Having wrought in the interest of the two, his merit touches both and he is thus equipped for mediation.

4. **For Christ alone has made the transit from heaven to earth and from earth to heaven.**—"No man hath ascended into heaven but the Son of man which came down from heaven." He trod the courts of glory before the world was. He trod the vales of earth as the carpenter's son. The route from heaven to earth and from earth to heaven was familiar

to him and to him alone. Knowing the way which he had established and traversed, he was qualified to appear in man's behalf in the higher courts.

Means.—The means of his mediation are his own blood which he has borne into the holy of holies in the upper sanctuary and by which the everlasting covenant has been ratified.

Obj.—

Zoroaster, Gaudama, Confucius and Mohammed are mediators.

Ans.—These lived, taught and died only as men. The divine element fails to appear in their lives, teachings, power or followers. They as other men were ignorant of the essential elements, relations, issues and destiny of man. Christ flooded every avenue of life with light, successfully met every issue and solved every problem of duty and of destiny

Apl.—

1. Jesus intercedes for me. See R. 4, P. 87.
2. Have I accepted and used his mediation? See R. 5, P. 87.
3. Personal faith in his blood will alone make us beneficiaries of his intercession. See R. 6, P. 88.

Notes on Sermon 9.—1. It illustrates *History and Language in Definition*. See first paragraph and word “Way.” 2. The completeness of the Object in the elements of Analysis. 3. It is subordinate, as compared with No. 8, containing only a part of the truth embraced in that outline. See R. 4 and 5, P. 56.

SERMON No. 9.

OBJ.—Christ the Way.

SUB.—Established.

Text.—“I am the way.”—John 14:6. First clause.

Theme.—CHRIST THE ESTABLISHED WAY.

Def.—This language was addressed by the Saviour to the bewildered disciples, who were struggling in doubt and confusion over the assertions of the Saviour, “Whither I go thou canst not follow Me now;” “I go to prepare a place for you.” He had before this spoken of His death. Now they grope in the dark, yearning to understand the Saviour, and the true situation with regard to Him and themselves. He says to them, “I am the way, the truth, and the life.” He is the established way, the revealed truth, and the secured life.

“Way” admits of a threefold signification:

1. *An opening for entrance and exit, as a door.*
2. *A highway of travel, as a railway.*
3. *A means of conveyance, as a railway-coach.*

The word as used by the Saviour embraces the full scope of this signification.

Obj.—CHRIST THE WAY.

Anal.—1. **He is the way out of the darkness of our natural understanding into the light of God’s Wisdom.**—Man by nature is ignorant. Even “the wisdom of the wise shall perish.” Christ is the wisdom of God.

2. **He is the way out of the bondage of sin into the liberty of his righteousness.**—Sin is the abiding shackles that fetter all flesh. In the righteousness of Christ deliverance is found.

3. **He is the way out of the grave into glory.**—The grave is the house appointed unto all the living. Christ has robbed it of victory, and led captivity captive. It unites time and eternity. It connects earth with glory. It is complete, permanent, costly, triumphant—a living way and the only way.

Prop.—CHRIST ESTABLISHED THIS WAY.

Arg.—1. **Man had no way.**—He was in the wilderness of ignorance, sin and death.

2. **Man was unable to establish for himself a way.**—He had neither the plan, means, nor ingenuity with which to do it. The chasm between man and God was immeasurable, and mocked the ingenuity of man in his efforts to compass it.

3. **Man is hopelessly lost without a way.**—Hedged in by the limits of life and the confines of earth he is doomed to extinction without a way prepared for him from beyond.

Obj.—

Means.—Christ in His person became the means by which this way was established. They are therefore personal and living-means.

Apl.—1. This way is sufficient for all.

2. All will have occasion to use it.

3. Are we in it now?

Notes on Sermon 10.—1. It is a figure of speech. Sleep is the original truth in which the figure originated and supplies the peculiarity of the object giving a concrete truth. "Sleeping disciples." See R. 4, P. 48. 2. The divisions of analysis likewise give conditions of the same figure, holding the truth expressed in the analysis in the concrete form. See R. 7, P. 72. 3. It also gives a full development of arguments, illustrating the use of the five elements which make up the material of argument. See R. 9, P. 77. 4. It illustrates the analysis of conditions as contrasted with elements—sleep being a condition and not an element. See R. 2, P. 70.

SERMON No. 10.

OBJ.—The Sleepers—Recreant Christians.

SUB.—Awakening—Exhortation, Warning.

Text.—"It is high time to awake out of sleep."—Rom. 13: 11.

Theme.—AROUSING THE SLEEPERS.

Def.—The language of the text is a figure of speech and was addressed by the Apostle to the Roman disciples, who had lapsed into indifference and sinful practices. They were the children of light, but were abiding for the time in a backslidden state. The Apostle calls upon the Sleeping disciples to awake. (*Awake* is the "Subject"—*Sleeping disciples* is the "Object.")

Obj.—SLEEPING DISCIPLES.

Sleep is a condition, and is characterized by three phases:

Anal.—1. **Going to Sleep.**—God's children go to sleep when they neglect the word and known duty.

2. **Sleeping.**—God's children are sleeping when they live oblivious of responsibility to God and of duty to man.

3. **Awakening out of sleep.**—God's children awake when they repent and renew their first love, and the performance of Christian duty.

Prop.—SLEEPING DISCIPLES SHOULD AWAKE. See R. 9, P. 77.

Arg.—I.—1. *Abstract Statement.*—**They are doing nothing. They are idle.** They have powers, but do not use them. Their responsibilities are ignored, their duties are neglected, and their opportunities despised—simply doing nothing.

2. *Illustration.*—One hundred years ago **steam** as a motor was doing nothing, yet its newly exerted but old power has sprung a new era upon civilization.

Niagara could run fifty thousand looms, but is not turning a spindle. Its power is lost. Every church conserves enough spiritual force in its sleeping members to destroy the devil and enthrone the Christ in that community.

3. *Example.*—**Lot** did nothing for twenty years in Sodom. He lived at ease. He enjoyed the world. He was at home with sinners. He made not a single convert. He lost his possessions, degraded his family, and made his name a synonym of shame through all coming time.

Paul could do but little in Athens because of the idleness of the people.

4. *Testimony.*—**Solomon says:** “I went to the field of the slothful, and by the vineyard of the man void of understanding. And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well. I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travaileth, and thy want as an armed man.”

5. *Poetry.*—**Doing nothing.**—It is to be a drone. It paralyzes life. It is the burial of the living man. The fallow ground that grows every evil. Idleness is the rust and canker of the soul. It is the devil’s workshop. Satan fishes for others with bait—the idle he catches with the naked hook. Instead of being tempted, he furnishes a temptation for Satan. Idleness is reckoned by carnal men as one of the beatitudes of heaven; it is rather one of the tortures of hell.

“Absence of occupation is not rest;
A mind quite vacant is a mind distressed.”

The idler is but a blank in the world and a blot on creation. His name and memory will rot.

II.—1. *Abstract Statement.*—**For they impede the way of sinners.** The Lord's purpose in his children is that they lead sinners to him; but, when asleep they are stumbling-blocks, **impeding their way instead.**

2. *Illustration.*—A cyclone once passed through our section, uprooting and blowing down the trees across the community road. It was several days before the entangled mass could be cut away and the obstructions removed for the renewal of travel. It was a hindrance and confusion to the whole community.

Some rude boys once mischievously stretched a wire across a pathway at night to trip some of their schoolmates. An elderly lady, not knowing of the wicked prank, passed that way, and fell over the wire and broke her hip, by which she was disabled for life, so that which was considered harmless obstruction resulted in great injury.

3. *Example.*—Mark turned back leaving Paul and Barnabas on their first missionary journey and for the time being became a stumbling-block to Paul. Disciples in Gethsemane.

4. *Testimony.*—But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

5. *Poetry.*—To sleep is to hinder.

Why sleep we, my brethren? Come, let us arise,
Sinners are sleeping because we slumber;
Let us renew the struggle for the heavenly prize,
And thus induce them to join our number.

III.—1. **For in sleeping they encourage others to sleep.**—Example is the most effective leadership. It stimulates emulation when all other incentives fail. This is true in idleness as industry, in sleeping as in waking.

2. *Illustration.*—Returning home on one occasion from a long trip, the family had early retired, and the house was silent, and the home circle was unexpectedly found asleep. Their sleeping induced the waiving of all ceremonies, the general greet-

ing was deferred till morning, and the circle of slumberers was quickly joined. So the sleeping circle in a church is an inducement for the others to sleep. So the sleeping Christian is an incentive to a sinner to sleep in death.

3. *Example*.—The **Laodicean church** was neither hot nor cold, but lukewarm—inactive or asleep—which was an incentive to other churches to prove recreant to their high trust, waste golden opportunities and lead others into the ways of death.

Aaron thus slept, while **Moses** was on the Mount of God, receiving the law, and permitted himself to become a leader in the rebellion against God and **Moses**.

4. *Testimony*.—But take heed lest by any means this liberty of yours becomes a stumbling-block to them that are weak.

5. *Poetry*.—

Nothing but leaves. No gathered sheaves
Of life's fair, ripening grain.
We sow our seeds, sow tares and weeds,
Words, idle words, for earnest deeds,
Then reap with toil and pain,
Nothing but leaves. Nothing but leaves.

IV.—1. **For they give the enemy an opportunity to triumph**.—The cohorts of Satan are ever urging the fight against the forces of Jesus. When the watchmen on the wall sleep, it gives the enemy access to the city.

2. *Illustration*.—**Belshazzar** rioted with the city gates open when **Cyrus** slew him and his noblemen, captured the city and made conquest of the empire. The compromise of permitting the **Trojan horse** to enter the city gave **Troy** to the long-baffled enemy.

3. *Example*.—**Ahab** married **Jezebel** which compromised **Jehovah**, admitted idolatry into **Israel** and destroyed the true worship.

Rehoboam oppressed the people with high taxation, married heathen wives and deposed the old men from office, and thus permitted Satan to enter and destroy the Hebrew kingdom.

4. *Testimony*.—"But while men slept his enemy came and sowed tares among the wheat and went his way."

5. *Poetry*.—

"The Saviour bids us watch and pray,
Maintain a warrior's strife,
Help, Lord, to hear thy voice to-day,
Obedience is our life."

"Awake, my soul, stretch every nerve,
And press with vigor on,
A heavenly race demands thy zeal,
And an immortal crown."

V.—1. *Abstract Statement*.—**For they are nearing the day of final redemption.**—Life, at best, is but short. The saints are on the home-stretch now for the goal of glory. Soon the welcome voice in gladsome greeting shall be heard, "Come up higher."

2. *Illustration*.—On the day before the shores of the new world were reached, Columbus and his men were gladdened by the signs of land in the floating timbers on the waters, the growth of sea-weeds and the flight of sea fowls. So the saint, amid affliction, in which the old life goes out, catches glimpses of coming glory soon to be enjoyed on the other shore.

3. *Example*.—**Moses** stood on Nebo's heights and far across the waters viewed the green hills of old Canaan, the type of the land fairer than day, into whose delights he would soon enter. The day of his redemption was drawing nigh.

Paul, loaded in chains and confined in the dark dungeon, felt the inspiration and caught glimpses of glory as he rent the air with the victor's shout.

4. *Testimony*.—"The time of my departure is now at hand. I am now ready to be offered up. I have fought a good fight, I have finished my course; I have kept the faith. Henceforth there is laid up for me in heaven a crown of righteousness which the Lord, the righteous Judge, will give to me in that day."

"For now is our salvation nearer than when we first believed,"

5. *Poetry*.—

To thee, to thee, I press,
A dark and toilsome road,
When shall I pass the wilderness,
And reach the saint's abode.

My Father's house on high,
Home of my soul—how near,
At times, to faith's foreseeing eye,
The golden gates appear.

Means.—The **voice of the preacher** is the ordained means of
God by which disciples are to be awakened out of carnal sleep.

Obj.—

- Apl*.—1. Are we asleep?
2. If so, let us awake.
3. Eternity is at hand.

Notes on Sermon 11.—1. It is a type in which a conspicuous fact sets forth an important truth. The serpent, the original fact, is therefore the object. See R. 13, P. 52. 2. The analysis holds and develops the truth in the concrete by analyzing the serpent. See R. 7, P. 72, also R. 10, P. 72. 3. The conditions and not elements or relations are given in the analysis. It could not be divided, but its conditions could be stated. See R. 2, P. 70. 4. The pole is here a conspicuous means as was the cross with Christ. See R. 2, P. 84. 5. The figure of "look" is strikingly used in the application. See R. 2, P. 87.

SERMON No. 11.

OBJ.—The Lifted Serpent.

SUB.—Type of Crucifixion.

Theme.—THE LIFTED SERPENT A TYPE OF THE CRUCIFIXION.

Figure—Obj.—The lifted serpent. *Sub.*—Type of crucifixion.

Text.—John 3: 14–15.

"And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have eternal life."

Def.—In the desert of Edom Israel rebelled against Moses and God, for which God chastised them with a scourge of serpents. Responding to the pleadings of Moses in their behalf, the Lord instructed him to put a serpent on a pole in the midst of the encampment, with the promise that those looking upon it who had been bitten should be healed. All who looked were healed and the scourge was thus removed.

Obj.—1. THE LIFTED SERPENT.—The following facts are known about the serpent:

Anal.—1. It was the appointment of God.—It was not man's device. Indeed it may have seemed very peculiar to Moses. To human discernment it was destitute of virtue, but God ap-

pointed it and it was therefore effective. So Christ is the immediate gift and appointment of God to the end that salvation in Him might become effective to them that believe.

2. **It was of brass.**—It was like the fiery serpents of the scourge, but void of the poison with which they destroyed. So Christ was in the form of man, yet without sin.

3. **Only one serpent was appointed for the encampment.**—So the Father has given but one Saviour to the world. He was without a predecessor and will be forever without a substitute. In the lonely grandeur of eternal isolation he will ever stand as the one and only Saviour of a lost world.

4. **The Serpent was lifted but once.**—Appended to the pole it was there suspended till the scourge was quenched and then removed forever. So Christ died but once upon the cross, and thus once for all time wrought an eternal atonement for man.

Prop —THE SERPENT IN THE WILDERNESS WAS A TYPE OF THE CRUCIFIXION.

The following reasons are given for this:

Arg.—1. **For it saved from death.**—It healed the bitten Israelite. So Christ heals the sinner. The cure is perfect and eternal.

2. **For it saved by a look.**—The bitten Israelites only looked upon the serpent, and by virtue of the look were healed. So the look of faith saves the soul. Faith is the telescopic vision of the soul that penetrates to the confines of a higher life and a brighter world. It sees the blood and apprehends its cleansing power.

3. **For by it each was saved personally.**—They were not saved by tribes or families, but only as each individual for himself, and was saved by himself. So Christ saves each alone by a personal look of faith to the crucified one.

Means.—The means by which the serpent was made a type of the crucifixion was the pole. As the pole supported and exhibited the serpent, so the cross sustained and exhibits to a lost world the dying Christ. This supplies the only type of the crucifixion given in the Scriptures. In other types his sufferings are revealed, but not the manner of his death.

Apl.—1. We are dying with the venom of sin.

2. Christ alone can save us. He is revealed unto us in every conceivable form of truth.

3. A failure to look leaves us to die.

Notes on Sermon 12.—1. It is on a person. 2. The analysis appropriates the *context*, see R. 8, P. 72. 3. The arguments are numerous, yet each is distinct, see R. 5, P. 75. 4. No. 1 is an *a priori* argument. The rest are *a posteriori* arguments, see R. 7, Sec. (1), (2), P. 76.

SERMON No. 12.

OBJ.—Human Infirmary.

SUB.—Spirit's Help.

Text.—Rom. 8:26.

“Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, for the Spirit itself maketh intercession for us with groanings which can not be uttered.”

Theme.—THE SPIRIT'S HELP IN HUMAN INFIRMITY.

Def.—This chapter is a glowing disquisition upon the character, struggles and glory of the higher life. In it earthly infirmity is disclosed with the means of victory over it.

Obj.—HUMAN INFIRMITY.—The phases of truth found in this infirmity are:

Anal.—I. **The affliction of persecution.**—The early saints were all persecuted, which was reckoned as a necessary evil to be borne as a part of the inheritance and experience of Christian life. It was counted light compared with the coming glory on high.

II. **The vanity of this life.**—The creature is a subject of vanity. He is short lived and insecure, constantly tortured by fear, misguided by delusion and destroyed by calamity. Every purpose is vain and every hope a phantom. Like the flower that blooms but to fade, wither and die, so the hope and life of man passes away.

III. **The bondage of corruption.**—The pollutions of sin have corrupted all the fountains of life, and we are all held in the remorseless bondage of a hopeless debasement, enslaved by sin.

IV. The travail of pain.—The whole creation feels the curse. The earth is wild with groans. All flesh is racked with pain. Sin has sown its seed and its product of disease is reaped in harvests of pain. Its experience is universal. None are exempt from its terrorizing tortures, "for the whole creation groans in pain together till now."

V. The incomplete redemption.—The redemption of the body is deferred, and we await the resurrection morn for its consummation. Our souls are cleansed and saved, but we dwell in unsaved bodies. They must die that sin be destroyed ere their redemption can come.

Prop.—**THE SPIRIT HELPS OUR INFIRMITIES.** This is sustained by the following:

Arg.—**I. For human help was futile.**

II. For the Spirit is the only divine person equal to the emergency.

III. For He reproves us of sin.

IV. For He creates us new creatures.

V. For He identifies us as God's children.

VI. For He is our teacher, guiding us into all truth.

VII. For He intercedes for us.

VIII. For in Him we have our growth in grace.

IX. For He comforts us.

X. For He makes all things work together for our good.

XI. For He will redeem us from the grave.

Means.—The means by which the Spirit will help us is the *Word of God*. This supplies the laboratory of His effort, and the weapons of his warfare.

Apl.—**1. The Spirit is the sinner's only efficient agent.**

2. He is my personal help.

3. I am enjoined not to grieve him.

4. We shall need him in the grave.

Notes on Sermon 13.—1. A peculiarity is the comprehensiveness of the truth embraced, extending from the fall in Eden to the judgment of the last day. 2. Each point of analysis and argument is specific, though the range of truth is wide. A wide range of truth in the discussion need not destroy the concrete or specific form. See R. 7, P. 72.

SERMON No. 13.

OBJ.—The World's Judgment.

SUB.—God Rendering.

Text.—Ecc. 3:16-17.

Theme.—GOD JUDGING THE WORLD.

Def.—Solomon wrote Ecclesiastes, *The Preacher*, in old age, and in confused wisdom betrays the lost tone and vitiated forces of a nobler life formerly enjoyed and expressed in the proverbs. This verse reveals the judgment of mankind that shall be wrought by Jehovah.

Obj.—THE WORLD'S JUDGMENT. WHAT?

The following phases of this great truth are revealed in the Scriptures:

Anal.—1. **The race in Adam was judged.**—Condemnation is come upon all, for all have sinned. "As in Adam all die, so in Christ shall all be made alive." This, the first judgment, was for Adam's transgression, is upon all flesh, and its penalty is spiritual death. The whole world was thus early judged.

2. **The world's second judgment was that of Satan.**—The first Messianic work wrought by Jesus was the judgment of Satan. "Now is the prince of this world judged."

In order to make conquest of Satan's dominion, it was first necessary to dethrone the usurper. "Get thee behind Me, Satan," was the sentence that put the arch enemy beneath

the feet of the world's new King. Having judged Satan in the wilderness he then destroyed his works on the cross. The world's second judgment was thus wrought in the destruction of its great enemy.

3. **The third judgment is that of the servants.**—Disciples sustain a twofold relation to God—that of children and of servants. We are exalted as children but judged as servants. Three parables of the Saviour reveal this judgment: That of the pounds, the unforgiving steward, and the evil servant. They represent the sins of personal neglect, uncultivated resources, the unforgiving spirit, unjust treatment of others, sinful indulgence, and fellowship with the wicked. Their penalty respectively was: Cast into outer darkness, turned over to the tormentors, and assigned the hypocrite's portion and slain. This judgment is being constantly rendered during life. The ever-present Lord passes upon every responsibility borne and duty performed, and, accordingly, from time to time promotes or degrades each servant. The servant is judged in this life because the child can not be judged in the world to come.

4. **The fourth judgment is that of the nations.**—Nations are born, grow, have character, and are wicked or righteous, as are individuals. They come into existence by the divine approval and go out by divine judgment. All the persecuting people, who are the wicked or "goat" nations, will be destroyed by God's judgments. This era of judgment is noted in Matt. 24, as the great tribulation. In it all the thrones of the old world will be cast down and the monarchies destroyed. The Scriptures revealing this judgment are often quoted for the last judgment. We are now in the midst of this judgment. All the monarchies of America are already destroyed.

5. **The fifth judgment is that of the last day.**—The economy of time will close when the race of man on earth will be run. Some day the sun will arise for the last time.

Then the sea will give up its dead and the grave surrender up its dead. Then the Son of man will be revealed as the judge of the quick and dead. This brings all the affairs of the race to final and equitable adjudication.

Prop.—GOD WILL JUDGE THE WORLD. (WHY?)

The philosophy of this judgment is found in the following:

Arg.—I. **For his character demands it.**—Justice is a divine attribute, and to be true to himself the Almighty must bring every word and work into judgment. The fact is revealed that nothing will escape His inscrutable eye, and that every thought will receive the just recompense of reward.

II. **For the rewards of the righteous demand it.**—God only knows as to the appropriate merit of those who serve Him. To vary a hair's breadth from the truth would be an injustice. God's purpose is the fullest glory of the redeemed. He must therefore judge in order to award the eternal honors of that glory.

III. **For the penalties of the wicked demand it.**—The wicked fill up the vials of wrath against the day of wrath. God only knows when it is full, and is alone prepared to pass sentence and announce the penalty. This he will do when the wicked will reap the doom they merit.

Means.—1. The Book of the Law. 2. The Book of Life.

Apl.—1. We are subjects of the divine government.

2. We are violators of its law.

3. We are personally involved in this judgment.

Notes on Sermon 14.—1. The points of analysis note conditions and not elements. See R. 2, P. 70. 2. The arguments are numerous, yet each is individualized, specific and necessary. Either argument left out would lose a special reason sustaining the proposition. See R. 3 and 5, P. 75. 3. All the principles are applied in the sermon.

SERMON No. 14.

OBJ.—The Drunkard.

SUB.—Woes.

Text.—Isaiah 5:11-12.

Theme.—THE DRUNKARD'S WOES.

Def.—The grape has been cultivated and wine has been in prevalent use from man's earliest history. The use of fermented wine resulting in drunkenness was a leading vice with the Israelites. They were largely addicted to this degrading debauch affecting the individual, the social and national life. In the text the prophet portrays the afflictions of this scourge in its woes upon the drunkard.

Obj.—THE DRUNKARD. (WHAT?)

The inebriate's life is depicted in the following depraved habits:

Anal.—I. **He drinks at night.**—Night is the time for dark deeds, and in it the toper imagines he has his secret opportunity. At the grogshop the nightly hours fly away. The whirl of his delirium deepens till soaked and loaded at a late hour he heads for home, or seeking to shun the public, home is made a private screen which shelters the nightly debauch. The earthly beginning of drunkenness is usually at night, thus hoping to maintain respectability.

II. He seeks drink in the early morning.--This is the second stage of his experience. The stomach is now affected and calls for immediate gratification on waking. The disease having reached his nervous system he awakes early. His nervous frenzy and burnt stomach usher him forth at an early hour seeking the cup.

III. He continues to drink through the day.--This is his third and last stage. He has ceased to dodge the public eye and uncovers his shameless ruin to the world. He now drinks at night, at early morn and continues his debauch through the day, being wholly absorbed in the habit.

Prop.—THE DRUNKARD IS AFFLICTED WITH WOE. HOW DO I KNOW? This is proven in the following facts:

Arg.—**I. For he suffers with perverted passion.**—His natural appetite for food gives place to that of drink. As the drink habit grows the pleasure in food diminishes till digestion is utterly destroyed. By some the drink passion is said to substitute that of religion. If so the perversion of passion is most diverse and results in the most radical ruin.

II. For he suffers with ruined health.—The habit affects the stomach, then the blood, and lastly the nerve system, when all the fountains of physical, intellectual and moral life are corrupted. Relentless disease then throbs in every thought, rushes in every blood current, sinks into the muscular tissue and enfeebles and wastes the vital forces of strength. Delirium tremens close the earthly scene and the toper makes his horrible exit from the shores of time. The strongest constitution, the most robust health succumb and are vanquished beneath its strokes.

III. For he suffers with blighted character.—It first perverts the passions, then absorbs the time, then destroys shame when character is looted and gone. It destroys every plan, breaks every purpose, corrupts every noble impulse and wrecks manhood. It is the all-destroying axe laid at the root of the tree of life that strikes down in man all that is noble and grand.

IV. For he suffers the loss of property.—The drunkard spends his money, then his merchandise, then his land, then

his house, then his bed, then his bread, then his clothes, then the clothes and bread of his wife and children. The cruel passion holds no possession sacred. It violates every right and sacrifices every interest.

V. For he suffers the loss of friends.—It dissolves all ties with man by its brutality and faithlessness. It breaks covenants, vitiates vows and severs the most sacred bonds. It eliminates the devotee from the social circle, from business life and from all fellowship with the good.

VI. He suffers the loss of the world's respect.—He first loses respect for himself, and then ceases to be respected. Thrust out from the upright he goes in shameless degradation down before a sneering and heartless public.

VII. He suffers the degradation of family.—With the personal loss comes the inevitable family suffering. The drunkard writes woe above his house and upon every member of his unfortunate family. The degradation of the head wrecks the house and all are partakers of the ruin.

VIII. He suffers the loss of Soul.—"No drunkard shall inherit the kingdom of heaven" is the divine fiat. This is the climax of ruin. The earthly calamity projects its fruit into eternity, and fixes destiny itself in final and quenchless doom. With the drunkard, time and eternity are full of woe.

Means.—The means of this woe is whisky, which is authorized by the national government, patronized by the State, licensed by counties and municipalities.

Obj.—Says the drunkard, The viol and the harp and the spirit of joy will drown the woe. *Ans.* The hilarity of bacchanalian revelry aggravates instead of soothing the woe.

Apl.—1. The preventive is total abstinence.

2. The remedy against it is to quit the cup, the barroom, and the drunken associate.

3. The only means of recovery from it is grace or faith in God.

Notes on Sermon 15.—1. In definitions *Language* (See R. 3, P. 43.), *History, Context*, (See R. 4, P. 43.), are used. See R. 1, P. 42.
2. The analysis is long, but each point is specific and necessary. See R. 3, 4, P. 71. The argument is short, but the two reasons cover the entire philosophy of the truth and exhaust the argument. See R. 5, P. 75.

SERMON No. 15.

OBJ.—The Sabbath.

SUB.—Jesus Lord.

Text.—Matt. 12:8.

Theme.—JESUS, LORD OF THE SABBATH.

Def.—"Shew bread" was the hallowed bread continually kept before the Lord in the holy place and was renewed once a week.

"Temple" was the Jewish house of national worship and was the immediate seat of God's presence and Jewish authority. "Pharisees" were the separatists and held all others in social ostracism; were the leading Jewish sect and greatest antagonists of Christ.

The circumstance of this lesson occurred in the early summer of the second year of Christ's ministry. Traveling with his disciples on the Sabbath day they plucked the ears of corn on the wayside for which he was reprimanded by the Pharisees for violation of the Sabbatic law, whereupon Jesus defends himself and announces the great fact that he is Lord of the Sabbath.

Obj.—THE SABBATH.

The following facts are known about it:

Anal.—1. **It originated in the divine activities.**—God worked six days in the creation and rested on the seventh. God ob-

serves time as a factor in the economy of his ceaseless industry. The Sabbath therefore has its source in the life of divinity. Gen. 2:3.

2. **It became a primal law of human life in the creation.**—God blessed the day and sanctified it because he rested from his labors on it. It thus became a primal factor in the organization of human life. To develop and determine character, human life must be adjusted to time whose divisions are supplied in the Sabbath. Gen. 2:2-5.

3. **It was a day of rest.**—Man, woman, beast and stranger in the gate were enjoined against labor in secular pursuits. A severe penalty was visited upon its violation. Rest and devotion to God must absorb mind and heart. Ex. 31:15.

4. **It was revived in the Jewish law.**—Remember the Sabbath day to keep it holy was the fourth commandment. Being a fact to remember it evidently had been forgotten. Being incorporated as one of the ten commandments it was still regarded as fundamental. It was one of the blessings lost in the fall now newly revived. Ex. 20:8-11.

5. **It was perverted by Pharisaic tradition.**—They made the rubbing of the corn in the hands preparatory to eating a violation of law, as it savored of reaping, hence the reprimand they gave the Saviour. At this time the force of the law was lost in tradition represented by the Pharisees. v. 2, 3.

6. **Under Judaism it was the seventh day.**—At the end of the six days in which the physical world was created the seventh day was appointed as a memorial of God's finished work. In its retrospect the perfection of a finished physical creation is honored, hence the seventh or last day of the week was appointed. Ex. 20:8-10.

7. **Under Christianity it is the first day in the week.**—Christ arose from the dead on that day and became the first fruits of them that slept, or the beginning of the new spiritual creation. This creation being prospective, the first day was chosen to honor its beginning. Thus the old seventh day in retrospect memorialized the completed physical creation while in the first day we have the beginning and forecast of the higher spiritual order. Rev. 1:10; Jno. 21:1; Acts 20:7; 1 Cor. 16:2.

8. It was a temporary memorial of Israel's deliverance from Egypt.—So marvelous was this deliverance and rest of God's children from the galling servitude of their bondage that God honored it with his greatest memorial, the Sabbath day. Deut. 13:5.

9. It is a type of heaven.—The heavenly Sabbath remaineth as a rest unto the people of God. When the labors of earth and the tribulations of time are ended God's children shall come to the jubilee of their endless Sabbath in the Canaan above. The Sabbaths here therefore are but glimpses of the Sabbath that shall have no end. Heb. 4:9.

Prop.—JESUS WAS LORD OF THE SABBATH. This is sustained by the following:

Arg.—I. **For he exercised liberty in it.**

He with his disciples ate the corn at variance with the traditions of the boasted authorities in the law, the Pharisees, and then vindicated his act in the example of a similar transgression of David in eating the shew bread. The Jewish law permitted a traveler to pluck corn enough on the wayside to satisfy hunger. The old shew bread when removed from the table had served its purpose and was again common and could be eaten by any one, hence the citation and defense of David's conduct. He thus defended his liberty in the day. v. 1-8.

II. For he appointed its laws.—These are two in number. 1. That of necessity, in which the sheep is removed from the ditch that would suffer and die possibly before the morrow. The law saves from suffering and loss. 2. That of charity, in which we supply comfort and relieve the sufferings of humanity. Liberty in performing deeds of necessity and of charity are the Sabbath laws forever established by the Saviour. Having authority to give its laws, he is thereby Lord of the institution. v. 10-13.

Means.—The means by which he gave this law was his divine authority. God is above the appointments of nature and the institutions of men and orders them at will, hence the authority of the Son. v. 8.

Apl.—1. The Sabbath, reaching back to the beginning and up to the throne of God and forward to the heights of fadeless glory

yet to come, runs its golden thread through the meshes of time, holds the race in its higher destiny and binds the eternities together. God loved man and threw out this hammock across the chasm of time that in it he might swing to the lullabies of glory. Lev. 15:10.

2. The Institution is a personal blessing to each of us. Mark 2:27.

3. We should honor the law Christ has given. Luke 1:4-5.

Notes on Sermon 16.—1. The object is apparently double. The two, the wheat and the tares, are held in contrast and is explained. See R. 3, P. 48. 2. The analysis is exhaustive. See R. 4, P. 71.

SERMON No. 16.

OBJ.—The Seed. (Wheat and Tares).

SUB.—Mixed Growth.

Text.—Matt. 13:24-30, 36-43.

Theme.—MIXED GROWTH OF THE WHEAT AND TARES.

Def.—“Tares” are the Hebrew zonia, a darnel or false wheat impossible of detection till the fruitless ear appeared. It is a hardy root which twines around those of the wheat. This lesson was taught the disciples during the summer of the second year of Christ’s ministry. The parable is a part of the sermon on the kingdom and illustrates the relation the kingdom sustains to the wicked world. Chap. 13.

Obj.—THE WHEAT AND TARES.

The following facts are known about them :

Anal.—I. **They were sown together in the field.**—The field is the world. It embraces the whole territory of man. Romanists and others claim that the field is the church, but in direct contradiction to the Scriptures. The field is the race or world. v. 25.

II. The wheat is characterized by the following particulars :

1. **It was sown by the Saviour.**—He is the good husbandman of earth who through the dissemination of his gospel is giving to the world the heavenly seed. v. 24-37.

2. **It is the children of God.**—They are the live seed which God is constantly planting in the world, brought directly from the heavenly garner. v. 24-38.

3. **It was sown in the day.**—It is the kingdom of light with no dark deeds. All its devices and methods are of heaven and challenge the strongest searchlights of time. v. 24, 37.

III. The tares were characterized by the following facts :

1. **They were sown by Satan.**—Satan is the adversary of God, the enemy of man, the author of evil, and sows all the tares that infest the earth. He is vigilant and exhaustive, leaving no part of the vast field unsown. v. 25, 39.

2. **They are wicked people.**—Not influences or devices, but bad men and women. They are live seed that grow. As God's kingdom is one of life, so is that of Satan. Hatred, murder, theft, lies, are their badge and seal. v. 25, 39.

3. **They were sown in the dark.**—Satan is the prince of darkness and his kingdom is wrought in dark deeds. Crimes hide and ripen in the night. v. 25, 38.

IV. **They were reaped together.**—The angel Gabriel in the end will thrust in his sickle into the earth and reap its ripened harvest. The earth, green in its debauch, fast ripens for the coming day. The wheat and the tares will be reaped together. The righteous and the wicked will both stand before the judge when each will receive his reward. v. 30, 39-45.

Prop.—THE WHEAT AND TARES ARE PERMITTED TO GROW TOGETHER.

The reasons for this are as follows :

Arg.—I. **For they have been sown together.**—Into the same soil both seeds have been cast and they were thus mixed in the beginning. God's works were all very good. Adam and Eve were pure, but the serpent beguiled, the seed were sown, and the good and the evil were mixed from the beginning. The first children of the fated pair were typical seed of the two kingdoms, Abel the wheat, and Cain the tare. v. 25.

II. **For they can not be separated while growing.**—To dig up the tares will destroy the wheat. They must grow together till ripe. God permits no violence to be perpetrated upon the wicked in this life, if they are wicked. The perse-

cutions waged by Romanists and others were on the presumption that the church was the field and heretics were tares, and that they could be rightly destroyed in this life; but God's plan is that they shall grow together. v. 25, 30.

III. For they must be separated at last.—The tares may divide space and have the same privilege of growth for the time, but the separation will come. The sickle will some day be thrust in and the earth will be reaped and then the wheat in separate bundles shall go into God's glorious garner, while the tares will come to the fire of destruction, when the wisdom of the mixed growth will be vindicated. God will make it plain why the righteous and sinner live together, in the final separation. v. 30, 39, 45.

Means.—The means of this mixed growth of the wheat and tares are:

1. God's permission. Why he permits it we do not understand. v. 29.

2. Impartial Providence. Both were in the same field with same rain and sunshine. The just and unjust are equal in the temporal blessings of life. Matt. 5:45.

Apl.—1. All men are wheat or tares. Luke 9:50.

2. I am a wheat or a tare. Luke 9:50.

3. If wheat, we should bear much fruit. John 15:5.

4. If tares, we should become wheat, which is possible in the re-creation. John 3:5.

Notes on Sermon 17.—1. The method appropriates all the facts and thus sponges up and absorbs all the truth belonging to this circumstance of history. 2. Reply to objections has no place in it for there could be no objection urged against the fact. See R. 3, Sec. 2, P. 81.

SERMON No. 17.

OBJ.—John's Death.

SUB.—Herod's Murder.

Text.—Matt. 14:10.

Theme.—HEROD'S MURDER OF JOHN THE BAPTIST.

Def.—John was greater than the greatest of the prophets, having concluded the old dispensation and introduced the king of the new. He filled his mission in designating and heralding the Messiah. Continuing to preach repentance he denounced the iniquity of Herod in living with Herodias, his brother Philip's wife. This act wounded the pride and aroused the malice of this vicious woman, who instigated her crafty consort to vengeance. As a result, John was thrown into prison in the castle of Machaerus. Here, without judge, jury or indictment, he was foully murdered by this cruel tyrant.

Obj.—JOHN'S DEATH was characterized by the following particulars:

Anal.—I. **It occurred in the castle of Machaerus.**—Here he had lain in a dungeon for eighteen months. Here robbed of his liberty, manacled and caged as a beast, he was the sport of a wicked whim and at the cruel mercy of vile enemies.

II. **It was on the occasion of a dance.**—Herod's birthday was celebrated in the Oriental style of a feast, frolic and drunken debauch. It was the night hour, when the prince of darkness sows wickedness and ripens crime. Revelry in high

life, crimson iniquity, hatches the murder. The entrancing music, the exhilarating wine and the fascinating whirl of revelry ripens the occasion for the foul deed. The dance is the rankest hot-bed of the world's iniquity.

III. He was beheaded.—The executioner was the death angel who brought to him the hasty message demanding his head. Without warning or ceremony the bloody axe falls and the foul deed is done. The piercing eye is glazed, the tongue of terror hushed, and the blazing countenance quenched forever. In fiendish glee vengeance gloats over the infamy as the bloody head is presented in a charger to the assembled guests.

Prop.—**HEROD MURDERED JOHN THE BAPTIST.**

Arg.—**I. For John rebuked his sin.**—His was a shameful life of incest, living with his brother's wife, while his brother yet lived. Being upon the throne his sin was most glaring, and being a ruler it was most iniquitous. Though thus exalted he did not escape the fiery shafts hurled at him from the prophet of the wilderness. Sin rebuked, turned monster. v. 28.

II. For he was the tool of a wicked woman.—Though Herod feared to perpetrate the deed he was prompted and wickedly manipulated by the remorseless queen.

Woman is nearest the border line of heaven and of hell and when not most like an angel is most like a devil. Herodias is a synonym of brutality and wicked device. The crime she instigated was ever after a terror to her husband. v. 17, 24.

III. For he was fascinated with the dance.—The nimble-toed maiden whirled in fantastic revelry before his enraptured gaze, till drunk with the debauch of pleasure, when every instinct of his manhood was gone, in which delirium he bespatters the escutcheon of his kingdom with the righteous blood of the murdered prophet. The dance empties the purse, undermines the health, corrupts society and destroys the nobler instincts. v. 22.

IV. For he was enslaved by a wicked oath.—He swore his rights away to the damsel in his delirium and now that the wicked demand is sustained by his oath, the deed, though dia-

bolical, must be perpetrated and the order is given for the murder. A wicked oath was thus dyed red with innocent blood. A wicked oath may be righteously forfeited. v. 23.

V. For he fulfilled the divine purpose.—Herod was God's executioner. Like Judas who wickedly betrayed his Lord and went to his own place, so Herod wickedly wrought the deed and went red-handed into the presence of the judge. John filled his mission and went home at the divine call. His death was not an accident. v. 14.

Means.—The executioner with his axe was the ready means for the perpetration of the crime. This agency of justice was thus prostituted to ignoble uses. We know not his name nor what was his end, but only that he was wickedly used as a despicable means. v. 27.

Apl.—1. Herod lived in remorse and died in exile. Murder cries from the ground.

2. The faithful fill their measure of days.

3. A sudden death is most to be desired. Then we are translated from the full exercise of our earthly powers into the experiences and glory of heaven at once.

Notes on Sermon 18.—1. The fully developed historical circumstance is embraced in the outline. The facts are unfolded in their natural order. See R. 3, P. 38. 2. The means are conspicuous and occupy a prominent place in the development. See R. 2, 3, P. 84 and 85.

SERMON No. 18.

OBJ.—Gideon's Band.

SUB.—Triumph Over Enemies.

Text.—Judges, 7:7.

Theme.—THE TRIUMPH OF GIDEON'S BAND.

Def.—In the year 1256, B. C., the Israelites were subdued the fourth time. Moab had conquered and reigned over them eight years, Philistia eighteen years and Babylon twenty years. Now the Midianites joined by the Amalekites and others overran the country and held it in subjection seven years. The whole land was devastated and the people of Israel sorely oppressed. In their deep distress they cried unto God, who, faithful to his covenanted promise, gave them a leader in Gideon, who, with his band, not only put them to flight, but utterly destroyed them and delivered his people. Chap. 6:1-6.

Obj.—GIDEON'S BAND.

The following characterized this army:

Anal.—I. **The number was small.**—Three hundred out of the 32,000 comprised the band. They were men of unyielding integrity, of cool courage and desperate valor. They could stand unmoved in the jaws of death. The terror of a great army and a ruthless foe could not shake their iron nerve. God has ever needed such men and still uses them in his conflicts waged on earth.

II. They were brave. They were numbered with the 10,000 men who did not fear nor turn back with the 22,000 men who feared and turned back when permission was granted. More than two-thirds of the army of Israel, numbering 32,000, were cowards. All real battles are fought by a minority of the men composing the army. Gideon's band was a part of the fearless and were therefore brave. Chap. 7:3.

III. They were experts. The 10,000 brave men were put to a peculiar test for expertness. They were brought down to the water, and those who lapped the water as a dog or dipped it with their hands without kneeling, were selected for the fight, three hundred only of the 10,000 brave men thus drank the water, and were therefore selected by it as members of the band. This test determined their activity, their alertness and their adaptability to circumstance. The 300 men were therefore expert and brave men. v. 5.

IV. They were strangely armed.—Each carried an empty pitcher, which concealed a lamp lighted and prepared for exposure and use. Each carried a silent trumpet ready for the blast. Each carried the war-cry upon the tongue ready to strike terror into the opposing host. The spear and the battle-axe, the ordinary weapons of war, were abandoned. These strange expedients were chosen in their stead. God ever uses peculiar weapons in his warfare. v. 16.

V. They were on the Lord's side—They were of the Lord's people, had come at the call of the Lord's appointed leader, to fight against the Lord's enemies for the deliverance of the Lord's people and for the glory of the Lord's name. They were not compromise men, nor in a doubtful service, but emphatically on the Lord's side. v. 15.

Prop.—GIDEON WITH HIS BAND TRIUMPHED OVER THE ENEMY.

The reasons for this are found in the following arguments:

Arg.—**I. For they were guided by the Lord.**—Jehovah was the God of the Israelites. He appointed their country, chose their leaders, gave their law and fought their battles. He guided especially in this battle. He was above it and behind it. Every movement was his appointment. Though unseen by human eye, he is the God of battles, and still controls in

them to the triumph of his people and the defeat of enemies. v. 15.

II. For they were led by the brave captain.—Gideon had been chosen of the Lord to this end. His conviction of the divine purpose in him was strong. The offering of flesh and unleaven cakes made to the angel (Judges 6: 19-22), the parable of the fleece (Judges 6: 36-40), had confirmed him in the divine appointment. The conviction of this truth is the genius of valor. It inspires heroism in the weakest and brings them to greater achievement. Such was Gideon, the Lord's leader. v. 17, 18.

III. For the enemy was already smitten with fear.—The Midianite soldier dreamed of the barley cake, smiting and prostrating the tent, which he interpreted to be Gideon. The dream and the interpretation were expressive of the real state of fear which prevailed throughout the camp. God not only gives courage to his soldiers but also spreads terror in the hearts of his enemies. The mighty host, filling the valley as the leaves of autumn, are strangely overawed and are ready to flee. v. 13, 14.

IV. For every man did his duty.—Every man obeyed orders, was in his place, broke his pitcher, exhibited his light, sounded his bugle and uttered the war-cry. Three hundred men moved and acted in unbroken unity. v. 21.

Means.—The means by which the triumph was achieved were:

1. **The light in the pitchers.**—The army was divided into three companies, which encircled the camp and were brought into close proximity with the enemy on three sides. Each man being in his place about the camp at the signal, the pitchers were broken and the light of 300 lamps suddenly broke in bedazzling radiance upon the benighted camp. v. 20.

2. **The blast of trumpets** followed the burst of light, sounding the signal of combat, 300 brass throats thus poured terror into the startled host. v. 22.

3. **The shout of victory.**—"The sword of the Lord and of Gideon," was the rallying cry of the already victors. The surprise was complete, terror reigned supreme. The ranks of the enemy broke in confusion. They fled, fighting against

each other, working their own destruction. The entire host, with many kings, were slain. v. 20.

Apl.—1. God fights his battles with the few—the heroes of faith.

2. The means God uses in our spiritual triumphs now are:

(1.) The light of spiritual life exhibited in the influence of character.

(2.) The trumpet blast of preaching.

(3.) The gospel battle-cry—Christ crucified.

3. The few should not be discouraged by the cowardice of the many.

Notes on Sermon 19.—1. Definitions give *Context* (See R. 4, P. 43.) and *History*. See R. 1, P. 42. 2. The analysis is elaborate, giving the essential facts of man's creation.

SERMON No. 19.

OBJ.—The First Man Created.

SUB.—God's Image the Pattern.

Text.—Genesis 1:26-27.

Theme.—THE PATTERN OF THE FIRST MAN.

Def.—This chapter in its backward glance penetrates to the depth of eternity past and makes a record of history from the beginning. It presents God in the solitary grandeur of his being, speaking the fiat of creation.

Earth in primeval darkness comes up in chaotic form. Light flashes forth, sweeping the heavens and filling the earth, marking the inauguration of the era of time and the beginning of days. From day to day creation advances. 1. Light. 2. A division of waters. 3. The gift of seed. 4. The placing of the heavenly bodies. 5. The making of the fishes. 6. The creation of beasts and *man*.

Obj.—THE FIRST MAN.

Anal.—I. *He was the top piece of creation.* He was the last and the best of God's works. He was the key to the problem of creation. He was the jewel in nature's casket, the lordly tenant of this lower house, the crown and glory of earth, v. 27.

II. *His body was immediately fashioned by the hand of the Almighty.* While the beasts were brought forth by the earth man was formed of the dust directly by the hand of God. The original elements of the earth were thus brought up di-

rectly in the formation of man's body. Though an animal, the non-consanguinity of man's flesh with beast's is thus signally marked. 1:24; 2:7; 3:19.

III. *His soul was the breath of God.* He thus received the impress of the divine image and became a transcript of the divine Being, bearing in miniature the lineaments of the divine character. He is thus endowed with—

1. Immortality.
2. Moral rectitude.
3. Freedom of will.
4. Conscience.
5. Reason.

These mark his superiority to the beasts, they being endowed only with *instinct*. 2:7.

IV. *He was male and female.* The marital law was thus enacted, establishing the basis of connubial bliss and of domestic order. This marriage relation was a type of the coming church and Redeemer—the bride and the lamb. 1:27.

V. *His time was apportioned.* The law of labor and rest is announced. Being in the image of God's character, he must also conform to the order of his activities. God worked six days and rested the seventh. The principle of the Sabbath belongs to the law of divine effort. It is transplanted to earth and becomes an inherent law, meeting a primal want with man. The law is twofold in character.

1. Man must labor six days. By this he overcomes nature and supplies his wants.

2. He must rest the seventh day. By this he recuperates his energies, and in his devotions maintains his relations with God. 2:2-3.

Prop.—MAN WAS MADE IN GOD'S IMAGE.

I. *For God's image furnished the best model.* God is perfect in parts and in relations. He has been defined as "the perfection of an infinite organism." God could select no better model than himself. The beneficence of the Almighty is thus displayed in the workmanship of man. He is the highest art of God. Having selected himself for imitation, God did his best. Man was the fruit of God's greatest effort. Making him like himself, He could do no better.

II. *For God wanted a ruler.* God rules. Government with him is a primal law. Dominion is a special feature of his glory. His scepter sways all realms. As he rules above, so he designs man to rule below. The special province of man's dominion was over the lower creation, all except man. God reserves in himself the special prerogative of governing man. The governing of man by man is a fruit of the fall. Man was to be deity, so to speak, for the under tribes of creation. 1:26.

III. *For God wanted a producer.* God produces. He is a fruit-bearer. All the fruit of the universe is the product of his husbandry. God alone can bear fruit. Satan is a destroyer. Man must husband the earth and grow its fruits. By him the fruitage of the whole creation must thus be borne. 1:28.

Means.—This pattern was selected in the councils of the Divine mind.

The Father, Son and Spirit, in the august and secret conclave of eternity, determined upon this model for the character of man. 1:26.

Apl.—1. Man lost this image in the fall. Gen. 3:6.

2. Christ regained what Adam lost. Romans 5:18.

3. I am with Adam in the fall, or with Christ in the redemption. John 3:18.

Notes on Sermon 20.—1. Definitions use *contrasts*. The hypocrites were the Object and occasion of this contrast. See R. 8, P. 44. 2. The analysis is elaborate and definite, holding the truth in the concrete. See R. 6, 7, P. 72.

SERMON No. 20.

OBJ.—Personal Prayer.

SUB.—Duty Enjoined.

Text.—Matt. 6:9-15.

Theme.—THE DUTY OF PERSONAL PRAYER.

Def.—This lesson on prayer, a part of the Sermon on the Mount, was suggested to the Saviour by the vain prayers of the hypocrites made in the synagogues and on the street-corners for show. In glaring contrast with these are the real prayers of God's true children, which are personal. v. 5.

Obj.—PERSONAL PRAYER as enjoined by the Saviour is characterized by the following:

Anal.—I. **It is offered in secret.**—It always originates in the secrets of the heart and is best made in the closet, shut in with God and shut out from the world. v. 6.

II. **It is offered to God.**—Hypocrites pray to men, God's children make offering to God alone, who fills the highest heavens and whose very name inspires the deepest reverence. v. 7-9.

III. The blessings to be sought are:

1. **For the coming of the kingdom.**—Its reign is inaugurated but not fully established. Its final triumph should be uppermost in our petitions. v. 11.

2. **For daily bread.**—Our bodies must be fed. God abides in the temporal as in the spiritual realm, and dispenses bodily comforts and must be sought unto for them. v. 11.

3. For forgiveness.—God is offended at our sins which are a transgression of his law. Reconciliation with him rests upon our plea for pardon. But our pardon is conditional upon our forgiveness of others. We must forgive others therefore if we would pray. The unforgiving spirit destroys prayer. v. 12.

4. For escape from temptation.—Fires burn and storms beat continuously around us. God can order our ways so as not to be led into them. If committed to him he will guide our footsteps and we shall not enter temptation. v. 13.

5. For a deliverance from evil.—Evil prevails in us and around us. The prime problem of life is our deliverance from it. If sought unto, God will help us in the great struggle. v. 13. How simple, comprehensive and sublime are these five petitions. They solve the problem of human life as it relates to God and man, to time and eternity.

Prop.—THE DUTY OF PERSONAL PRAYER IS ENJOINED UPON GOD'S CHILDREN. The reasons for this are found in the following:

Arg.—**I. For it brings us into fellowship with God.**—Prayer involves the spirit of reconciliation in which God's will becomes our law of life. This admits us into his fellowship, in which we abide in his protection and love. We then can cry Abba Father and walk with Him as His heavenly children. v. 6. Luke 23:42. Rom. 10:13.

II. For it procures needed blessings.—Real prayer reaches the divine ear and does prompt Jehovah in the bestowal of his blessings. He created them for his own children, and bestows them freely. Our prayers are not mere sounds of empty words. The rewards of prayer are infinitely great. Psa. 10:17 and 65:2; Isa. 68:9; John 11:42.

III. For God will be sought unto for his blessings.—Our indifference mocks Jehovah. Our want is great. The cry of conscious want reaches Jehovah. What we need, he demands that we ask for, or we shall fail to receive. We are invited to spread our wants before him with the assurance that we shall receive what we ask for. Luke 21:56; Eph. 6:18; Phil. 4:6; I Tim. 2:8.

IV. For personal prayer alone prevails.—Public prayer with the personal element eliminated is mere formality.

Only when infused and permeated by private devotion does formal prayer become real supplication to Jehovah. Jesus thus gave the law of the very life of prayer. I Kings 18:38.

Means.—The means of performing this duty are:

1. **God's promises.**—They are various, great and glorious; they are yea and amen to them that believe. They sanction the constant observance of this duty. John 15:7, and 14:14.

2. **Faith.**—This is the leverage of prayer. As thy faith so is thy prayer and thy blessing. Matt. 22:29.

Apl.—1. Do you pray in person? I Thes. 5:17. 2. I am a dead branch, without prayer. John 15:6. 3. We should pray without ceasing.

Notes on Sermon 21.—1. Definitions, use *History*. 2. The wounded man was the fact used by the Saviour with which to illustrate the lesson in mind, which was neighborship. See R. 9, P. 51. Analysis gives *relations* as contrasted with *elements* and *conditions*. Compare analysis, sermon 8 and 10. See R. 2, P. 70. 4. The means are numerous. See R. 6, P. 85.

SERMON No. 21.

OBJ.—The Wounded Man.

SUB.—Samaritan the Neighbor.

Text.—Luke 10:25-37.

Theme —THE SAMARITAN THE NEIGHBOR TO THE WOUNDED MAN.

Def.—It is now December of the third year of Christ's ministry and Jesus is en route from Galilee to Judea through Peraea. During the journey a lawyer tempted Jesus by asking what he should do to inherit eternal life. Jesus counseled obedience to law. Then the lawyer raised the question as to who was the neighbor. In answer to this Jesus gave the parable known as that of the "Good Samaritan," illustrating the principle of neighborship. v. 25-29.

Obj.—THE SUFFERING MAN.

This man had been brought into touch with five individuals.

Anal.—I. **The Thieves and Robbers.**—They were the bandits who infested that section, and made by their depredations the road from Jerusalem to Jericho notorious for lawlessness. They had stricken the man down, robbed him of what he had and left him helpless in his blood. They represent the world's wicked, with whom all live and must deal. Man's greatest enemy is man—wicked man. v. 30.

II. The Priest.—He passed that way and seeing the unfortunate man as left by the thieves, shies around him and hurries on absorbed only in his own personal safety. He was a typical priest of that day who had lost the vitalizing spirit of religion and was wholly absorbed in the empty formalism of God's house. Formalism is selfish and worldly, seeking its own, and occupies a prominent place in the world's religion. v. 31.

III. The Levite.—He passed the same way and shies around the other side, and likewise hastens on absorbed in personal safety. He was a typical scribe who formed the learned class of that day. They were haughty, selfish and hard, and in their boasted learning looked down with contempt upon the common ills of life. The wise of this world have ever been oblivious of man's woes. "Knowledge puffeth up." v. 32.

IV. The Samaritan.—He passed that way, but seeing the distress of the unfortunate man has compassion upon him and makes the man's misfortune his own. He was a social and religious outcast and belonged to a despised nation. He was nondescript humanity but a type of sympathy, and was a living embodiment of the spirit of compassion or religion.

V. The innkeeper.—He kept public house on the highway, entertaining the wayfarer for money made in so doing and in it procured his living. He was simply a man of business, and entertained the Samaritan and his charge for the money thus made. The five great types of earthly influence were thus brought into touch with the man. To recapitulate, we have:

The wounded man, portraying human suffering.

1. The robbers, representing wickedness.
2. The Priest, illustrating formalism.
3. The Levite, exhibiting worldly wisdom.
4. The Samaritan, showing forth religion.
5. The innkeeper, typifying business.

Prop.—THE SAMARITAN WAS NEIGHBOR TO THE DISTRESSED MAN.

Arg.—**I. For he had compassion on him.**—He looked upon him. He stopped. His heart yearned over him. All sense of personal interest and danger fled at the spectacle of suffering.

He was filled with compassion. Compassion is the very expression of true religion. v. 33.

II. He cared for his bodily infirmities.—He bound up his wounds. The flesh is heir to much suffering and demands the world's first care. It makes the strongest appeal to sympathy and supplies the widest field for its exercise. The suffering and the poor we have with us always. Jesus healed men's bodies and thus became man's neighbor. v. 34.

III. He shared his danger.—Compassion destroyed his fear. Though the mountains be filled with murderers, sympathy and duty must brave them. He exchanged places with the man, who is put in his saddle while the Samaritan leads the beast away to the inn. To share one's danger is to demonstrate friendship and thus become neighbor. v. 34.

IV. He sacrificed time in his behalf.—His time was consumed, remaining a whole day at the inn. Time is the capital of life. It is the chief factor of our earthly being. To bestow it is to give life itself. This he freely gave.

V. He spent his money for him.—He also drew upon his purse in meeting the necessary expense, and when leaving assumed all responsibility for the payment of the bill. His fortune was thus put upon the altar of compassion. By compassion, bodily suffering, personal danger, and sacrifice of resources, he made a community of interest with the distressed man, and thus became his neighbor. v. 34-35.

Obj.—The Priest and Levite lived nearest and therefore were neighbors.

Ans.—Neighborhood is mercy and not proximity. The robbers and thieves were closer than the Priest and Levite but were no neighbors.

Means.—The means used were: 1. The wine and oil. 2. The beast. 3. The inn. 4. His money.

Apl.—1. We should love our neighbors.

2. We should love our neighbor as ourself. To fail to do so would be base ingratitude.

3. We should repay the merciful deeds of our neighbor. v. 37.

Notes on Sermon 22.—1. Definitions use *Exegesis*, see R. 2, P. 42. 2. The analysis is elaborate, see R. 3, P. 71. 3. The argument short but comprehensive, See R. 5, P. 75. 4. The means peculiarly elaborate, supplying a most important element of truth in the outline, see R. 2, P. 84.

SERMON No. 22.

OBJ.—Unforgiving Debtor.

SUB.—Torment.

Text.—Matt. 18:21-35.

Theme.—THE TORMENT OF THE UNFORGIVING DEBTOR.

Def.—The time is October A. D. 29. Jesus now emerges from his retirement from Galilee which lasted about six months, and faces Judea and Jerusalem, the arena in which his work on earth must close. More and more his lofty bearing, solemn demeanor, marvelous teachings and astonishing works have hushed the disciples and multitudes into awe. His unapproachable greatness inspires all hearts. The imperative duty of forgiveness he strongly emphasizes in the 490 times he stipulates that it must be accorded, and thus illustrates its violation in the torment of the unforgiving debtor. v. 21, 22.

Obj.—THE UNFORGIVING DEBTOR. The following facts are recorded concerning him:

Anal.—I. **He was the servant of a king.**—He was the real servant of a real king. God is the real king and the sinner is the real servant. The race fell from the high estate of companions, sons, and became slaves to the Almighty. This is the only relation possible between the two while man is an unbelieving sinner. v. 23. Col. 3:6.

II. **He was hopelessly in debt.**—This indebtedness of the servant portrays the hopeless spiritual bankruptcy of the

sinner while in the state of depravity and ruin. He had lost all and was a pensioner on the forbearance and patience of God. The amount 10,000 talents, \$14,400,000, a crushing avalanche of debt from which he could never hope to extricate himself, portrays the hopeless ruin of the sinner. v. 24. Eph. 2:12.

III. Judgment was pronounced against him.—This judgment strikingly portrays the sentence of doom pronounced upon the sinner in his condemnation of death. The soul that sinneth shall die is the divine fiat. The mortgage is foreclosed on every life and all are sold under sin, and delivered to judgment. v. 25. John 3:18.

IV. He begged for pardon.—He worshiped out of the dust, portraying the penitence of the convicted sinner. He appeals to the mercy of his lord, expressing the spirit of sincere contrition. Repentance is God's gateway for the sinner from death. It is the only overture for peace God will accept from the sinner. v. 26. Acts 16:30.

V. Pardon is granted him.—The king readily responded to his plea. God never fails to respond to the cry for mercy. The pleading sinner ever has access to the throne. None are denied who come to him, says he. Seek and ye shall find. Ask and it shall be given you. Knock and it shall be opened unto you. He was thus forgiven. v. 27. Acts 2:41.

VI. He dealt cruelly with his debtor.—His debtor owed him but \$17 and pleads likewise in the dust for forgiveness, but hardened in greed he thrusts him in prison, demanding payment at once. This portrays the sordid baseness and hardened greed of God's children in earthly dealings with men. The believer may be hardened in the ways of the world and while forgiven himself be remorseless in his exactions of others. v. 28-30.

VII. The king was informed of his baseness.—Through his associates the news reaches the king's ears. So also is God informed of the waywardness of his earthly servants. Every word and deed rushes into court on high as a witness against our recreant stewardship. Baseness in high places as wickedness in the low, alike cry unto God and he is strictly informed as to the demeanor of every servant. v. 31. Ps. 90:8.

Prop.—THE UNFORGIVING SERVANT WAS TORMENTED. The reasons for it are found in the following:

Arg.—I. **For his cruelty demanded punishment.**—He had appealed to law in thrusting the debtor in prison and to the penalties of law therefore he must respond. An eye for an eye, is the law's demand. He had tormented his debtor and must likewise be tormented. With what measure ye mete it shall be measured to you again. He was thus reaping the harvest he had sown, and meeting his just deserts. v. 32. Ezk. 17:4.

II. **For punishment was the only means of teaching him his wrong doing.**—Mercy, forgiveness and love had failed on him. He was hardened against counsel and grace, and refused to others the spirit of mercy extended to him. With such, chastisement alone instructs, affliction alone corrects. v. 34-35. Heb. 12:6-11.

III. **For it could not be deferred till after death.**—The impenitent wicked are awarded the judgment of the second death beyond the grave, but no punishment can be inflicted upon God's children in eternity. The chastening rod will not be used in Heaven. There no pain, sorrow nor tears shall ever come. In this life then the penalty of wrong doing must be met. The necessity therefore is upon the Lord to punish his wayward children here. v. 55.

Means.—The means by which the wayward children of the Lord are tormented are:

1. Unfaithful associates, copartners in business, unscrupulous rivals. See Jacob.
2. Dishonest debtors, who pay by repudiation, fraud and bankruptcy. See Judas.
3. Delusions in business ventures resulting in the loss of friends and the wreck of fortune. See Saul.
4. Calamity by fire, storm, drought, pestilence. See Lot.
5. Affliction in the loss of family and friends and thus removing the props of life. See Sampson.
6. Ill health, in which purposes are broken and plans are disordered and defeated. See Job.

Unto some or all these the merciless children of the Lord must sooner or later come in this life.

Apl.—1. The Lord has mercifully forgiven us if we have gone to him. v. 27.

2. We must likewise forgive or the tormenters will be upon us. Then we must pay to the uttermost farthing. v. 34–35.

3. Every sin of the disciple is chastened in the flesh. The full penalty is paid in this life. God will not be mocked by his children. Heb. 12.

Notes on Sermon 23.—1. While a miracle was wrought the object upon which the effort was directed was the mother, and through the mother to the child. The mother therefore becomes the *Object*, and her faith, instead of healing, if applied to the child, is the *Subject*. 2. The analysis exhibits relations as contrasted with elements and conditions. The relations to people, child and the Saviour. See R. 2, P. 70.

SERMON No. 23.

OBJ.—Syrophenician Woman.

SUB.—Great Faith.

Text.—Matt. 15:21-28.

Theme.—GREAT FAITH OF THE SYROPHENICIAN WOMAN.

Def.—In June, A. D. 29, Jesus having completed his Galilean ministry and heard the encouraging reports of the twelve and being saddened by the news of John's brutal and untimely death, retired with his disciples to the coast of Tyre and Sidon. Here the Saviour was beset by a woman of Canaan, who pleaded with such earnestness for the healing of her daughter that Jesus granted her request and pronounced her faith great. v. 21-28.

Obj.—THE SYROPHENICIAN WOMAN.

The following facts are known concerning her:

Anal.—I. **She was a heathen.**—She was a woman of Canaan, a descendant of the Canaanites who occupied the land on the return of Israel from Egypt, a remnant of whom had remained in the country through all the intervening years till now. They were a people of great enterprise, were closely allied with the Phœnicians, the world's pioneers of trade and navigation, and also the Greeks, its leaders in thought and literature, whose language the woman spoke. They were gross

idolaters, however, which had reduced them to the common level of heathenism. Of such was this woman. v. 22, Mark 7:26.

II. She was in deep distress.—Her little daughter was demonized. In mind and body she was tormented by this unclean spirit. The mother had borne the affliction from the child's infancy. All efforts for relief had failed. Human skill had proved futile. The demon held remorseless sway and the mother worn down by anxious care, broken rest and hopeless effort, goes in deep anguish to the Galilean healer now visiting her country. In that age demoniacal possession was manifested in the paralysis of the body, epilepsy and madness of the mind, the three symptoms possibly prevailing in the calamity of the child. v. 22.

III. She was brought into touch with Jesus.—Jesus, seeking retirement from the fanaticism that had slain John, and rest from his arduous toil, found shelter in a private house in these borders, thus supplying an opportunity for this personal contact had with the woman. Jesus visits all earthly borders and affords opportunity for personal contact for all the afflicted in the whole world now. The woman's opportunity is typical, for every afflicted soul may be brought into immediate touch with Jesus. v. 22.

Prop.—THE SYROPHENICIAN WOMAN HAD GREAT FAITH.

The following reasons are given for the Saviour's statement of the fact:

Arg.—**I. Because she believed Jesus could help her.**—The news of his great power had not reached her in vain. She believed the fact with full purpose to put it to the test. Belief is the pivotal fact of Christian experience. Upon it turns the issues of life, of character, of duty and of destiny. Jesus solves all these problems and belief commands him in the exigency. Her great faith was thus foreshadowed in her strong belief of his great power. v. 22.

II. Because in it she endured insult patiently.—The disciples said, "Send her away." She was an offense to them. Jesus said, "It is not meet to give the children's bread to the dogs." Facing these gross insults she patiently persisted

saying, "Yea, Lord, but the dogs eat of the crumbs that fall from the master's table." In sublime magnanimity she thus ignores and overrides the insult. v. 25-27.

III. For she made the child's necessity her want.—The child was ruined in body and soul. This sense of ruin was taken by the mother upon herself. Her cry to the Saviour was, "Have mercy on me." Such was the depth of sympathy for the loved one and so intense the desire for its restoration that she appropriates the appalling necessity and carries the want in her own wretched experience. Great faith embodies and feels the woes of its object and bears them to the mercy seat. Such was that of the woman. Such was that of Jesus for men, and such is all truly great faith. v. 22.

IV. For she persevered till successful.—Though scouted by the disciples she persisted. Though first denied by Jesus she wavered not. Though insulted grossly she still pressed her suit. Her heavily laden spirit, bruised and crushed, tightened its grip on its source of comfort and would accept no denial. Though a heathen without money, prestige or renown to commend her, though not entitled by lineage and without promise of reward, denied and insulted, yet she persisted till the Saviour in loving mercy yields. "Be it unto thee as thou wilt." Great faith accepts no denial. v. 25, 27.

Means.—The means by which her great faith was manifested were:

1. Her deep humility. She spake out of the dust. Her whole personality was lost in the unselfish passion of want for another. v. 27.

2. Her earnest pleading. She urges with pungent argument her heartfelt plea. Doubtless tears gave emphasis to her broken and tremulous tones. v. 25, 27.

Apl.—1. Great faith is ever beautiful in the lives of God's children. v. 28.

2. Great faith only overcomes the world. v. 28. Compare Matt. 8:26.

3. Great faith makes us great with God and man. v. 28.

Notes on Sermon 24.—1. The complete absorption of all the truth of the narrative in the outline in its natural order. 2. Conditions are analyzed. See Rule 2, P. 70. 3. The means used are prominent. See Rule 1, P. 84. 4. The objections are prominent and can not be omitted. See R. 3, Sec. 1, P. 81. 5. The blind man was the immediate object of effort himself and contrasts with the Syrophenician woman; while his parents figure in the narrative, he is the immediate object and therefore the object of the sermon. See R. 11, P. 51.

SERMON No. 24.

OBJ.—The Blind Man.

SUB.—Jesus Healing.

Text.—John 9:1-11.

Theme.—JESUS HEALING THE BLIND MAN.

Def.—Jesus has reached Jerusalem in October of the third year of his ministry. Here he heals the man born blind. v. 7.

Obj.—THE BLIND MAN.

Blindness has the following phases:

Anal.—I. **Those born blind.**—These never see the light. Life is perpetual night. Hereditary disease is the most probable cause. The Jews believed all disease to be the direct result of sin. With those born blind it was therefore a perplexing question to determine who was the sinner, the parent or the child. The disciples raised this question with the Saviour who said it was neither, thus annulling the doctrine that every calamity was the result of a special and personal sin. The man belonged to this phase of blindness. v. 1.

II. **Those who lose their sight.**—The eye partakes of the frailties of the body and is often destroyed by disease. It is an appalling calamity.

III. The spiritual blind.—The physical is a figure of spiritual blindness. It is a moral stupor begetting insensibility to all the higher interests. By it the sight of the soul is benighted and the nobler instincts destroyed. All men are said to be born in sin and are thus sinners by nature and by practice. All men therefore are born blind spiritually and are by it disqualified to see the light of immortality. The blind man was therefore a striking illustration of the spiritual condition of every sinner. v. 38.

Prop.—**JESUS HEALED THE BLIND MAN.**

Arg.—**I. For the man needed his sight.**—His was the greatest want. As a prisoner he had been bound in the fetters of darkness through all the years. He was a burden to himself and friends. The bestowal of sight would be an unrivaled blessing. Jesus came to meet the wants of men and delighted in giving physical blessings that an avenue for spiritual gifts might be opened. v. 1.

II. For in it he demonstrated the power of God.—He was God and had been revealed from heaven as such. He must demonstrate the fact or it would not be known. To heal a man born blind would be a conceded triumph of this power, for it was an axiom that no man had ever healed one born blind. v. 4.

III. For in it he confirmed his Messiahship.—A special Messianic sign was the opening of the blinded eyes. This being beyond the power of man if wrought by him would entitle him to the distinction. Only in Jesus have the prophetic signs been fulfilled. He is therefore Messiah. v. 5.

Means.—The special means by which he performed the wonder, were:

1. The clay and spittle, which he mixed into a salve with which he anointed the eyes. The spittle was from the Saviour's mouth and the clay from the earth, illustrating the mixed character of the divine means of salvation. The word is from Jesus's mouth and the preacher from the earth. The two furnished divine means of grace. v. 6.

2. Washing in the pool of Siloam was also a means. This strikingly illustrates the obedience of faith required of every sinner who is saved from sin. v. 7.

Obj.—1. He violated the Sabbath in healing and is therefore a sinner.

Ans.—But a sinner can't do these things, say some. v. 16.

2. He can't be a prophet or he would rival Moses.

Ans.—But he opened mine eyes the first since the world began, says the man. v. 29.

Apl.—1. The man had no doubt that his eyes were opened.

2. How can we doubt our salvation. v. 22.

3. He believed on Jesus and his spiritual eyes were also opened. v. 38.

Notes on Sermon 25.—1. The text is a simple abstract statement of truth as compared with other forms of speech. 2. Faith, the doctrine of the text, is explained. See R. 8, P. 44. 3. The analysis is made from the standpoint of the speaker. Here power was the truth to be specially seen, as contrasted with John 3:16, in which love is most conspicuous. The power of God wrought upon the tree was the truth to be clearly apprehended. See R. 2, P. 47.

SERMON No. 25.

OBJ.—God.

SUB.—Faith.

Text.—Mark 11:22.

Theme.—FAITH IN GOD.

Text.—"And Jesus answering saith unto them, Have faith in God." Mark 11:22.

Def.—The disciples had expressed their astonishment over the accursed fig-tree now dead and dried to its roots. This blight was the result of the exercise of direct power on the part of the Saviour who was the revelation and illustration of divinity. To God, the possessor of this power, He therefore directs their faith.

Sub.—Faith is the soul's reliance and has several objects upon which it rests.

1. *Self.*—When self is the object the possibilities of being are exhausted with self.

2. *Men.*—When men become the object the use of their available resources exhausts its possibilities.

3. *Institutions.*—When institutions whether religious or civil become its object they are its only stock and store.

4. *God.*—When God is its object its possibilities are coex-

tensive with the resources of His being. Thus faith is reliance or simple trust and may fix itself upon either of these as its chief object.

Obj.—God.

Anal.—I. **He is creator.**—The heavens and the earth are the design of His wisdom and the work of His hands. The mechanism of man together with the animal and vegetable creation are the fruit of His handiwork. By him all things exist.

II. **He is the earth's controller.**—He guides the sun, moon and stars and holds them in their course, unfolding day and night and bringing the change and return of seasons and of years. He spreads plenty and extends protection over the earth, supplying comfort and safety to his creatures. He rules in all realms.

III. **He has power to destroy.**—The sunshine, the soil, the wind and the sea, resources of his beneficence and love, elements with which He subserves the best interests of His creatures are by Him quickly transformed into agencies of destruction and death. He can create, sustain and destroy. This destructive power had just been wrought in the withered fig-tree.

Prop.—WE SHOULD HAVE FAITH IN GOD.

Arg.—I. **For faith binds us to God.**—It establishes between the two a vital and mysterious union. It cements between us and Him a bond stronger than life and more lasting than time. The earth is held in its mystical orbit by an unseen force that defies the combined powers of nature to disrupt. Loyal to this law it moves in triumph amid the contending currents of the spheres. So we are bound by faith to God.

II. **It makes us like God.**—Faith appropriates the character of its object. The affinity of faith brings us into the image of its object. It inspires a transformation which progresses till we assume the likeness and appropriate the character of its object. The chameleon changes hue with the changing color of each flower upon which it moves, so the object of faith contributes to us both the complexion and essence of life. If self be the object we become more selfish.

If men, we become partakers of their uncertainty. If error, we likewise become false. If God be the object, we become like Him. The object of faith becomes the measure of the soul and to put faith in God is to make him our pattern and resource.

III. He manifests an interest in us.—He furnishes our earthly home. He has prepared a heavenly inheritance. In creation, in providence, in revelation, and in grace, he has exhibited a deep and abiding interest in us. The mother whose sacrifice and labor of love never exhausts is rebuked by doubt. How heartless to betray a mother's love with mistrust. A mother may fail in her love but not so with God's loving interest in His children.

IV. For he has provided the means of our salvation.—He sent His son direct from heaven to atone for sin, preach the word, reveal the way, and secure the believers inheritance in glory. This means had a figure in the Ark of Noah which was prepared to the saving of his house; in Moses the prophet who should be like unto Him and who brought deliverance to Israel; also in the brazen Serpent lifted upon the pole in the wilderness which healed the bitten Israelite with a look. These means of salvation were full and free and offered in loving solicitude.

V. For God has always honored the use of these means.—In no case has He ever failed. When Moses's rod is stretched over the sea the waters roll back and an avenue opens up in their depths. When the ram's horns are blown on the seventh circuit around Jericho, the walls tumble down to the ground. When the blind man washes the clay and spittle from his eyes at the pool of Siloam he is healed. Zacchæus sought a sight of the Saviour but not in vain. The jailer cried out what shall I do to be saved and was saved that hour. No sinner has ever been disappointed in the use of these means. They will never fail. "God's promises are yea and amen to them that do believe."

VI. For salvation is found in no other.—He alone can pluck from us the root of sin and the sting of death. He alone can watch over and keep the failing embers of our ashes and bring them up on the last day. He alone can receive our

spirits, clothe them with honor, and waft them to their inheritance above when we come to die. He keeps our every interest and alone is able to protect them. We should therefore trust Him.

Apl.—1. All men have faith.

2. Only those who have faith in God will be saved.

3. Have I this faith?

Notes on Sermon 26.—1. *History* is illustrated in definitions. 2. The analysis reveals *conditions* from I. to VI., while VI., 1 to 10, gives the *elements* of law. See R. 2 and 7, P. 70 and 72. 3. The Application in 1 and 2 uses the great truth of the proposition. See R. 1, P. 86. Application 3 illustrates R. 5, P. 87. 4. Both the analysis and argument are elaborate, but each point is necessary for full development. See R. 12, P. 73, and R. 5, P. 75.

SERMON No. 26.

OBJ.—The Moral Law.

SUB.—God Giving to Israel.

Text.—Ex. 20:1-7.

Theme.—GOD GIVING THE MORAL LAW TO ISRAEL.

Def.—About 400 years after Abraham's call, and 1500 B. C. God having led the children of Israel across the sea, destroyed their enemies, released them from slavery, separated them from former influences, led them by his presence in the cloudy pillar into the depths of the wilderness and trained them to dependence on his bounty, he brought them in six weeks to Sinai. Here when the people through Moses had been sanctified and assembled at the foot of the mount God appeared in fire, cloud and thunder, filling the mount above, and in audible voice gave them the Ten Commandments. Ex. 19:17-19.

Obj.—THE DECALOGUE.

The origin of the moral law was characterized by the following facts:

Anal.—I. **It emanated from God.**—Jehovah is its personal and sole author. It flowed from the source of his illimitable being and is the exponent of the genius of his nature. It is the

conception of the divine mind and was given to Israel as the result of the divine purpose. By universal consent God bears the honor of its authorship. v. 2.

II. It was spoken by God.—On the third day when the trumpet had sounded loud and long God came down to the top of the mount and “spoke with a voice.” “Spoke all these words.” He spoke in an audible voice and was heard by all the multitude. God has spoken to the multitudes of men but three times in the history of the race.

1. In giving the law.

2. In giving the Messiah.

3. In confirming the Messiah’s work. (Matt. 3:18. John 12:28.) No event since the creation had been marked with such pronounced emphasis. v. 1.

III. It was addressed to the people.—It was the best interest of the multitude that he proposed to subserve. It was the greatest good to the greatest number that actuated him. The great democratic multitude and not the chosen few were to be favored and elevated. The whole people were addressed. Ex. 19:25.

IV. It was written by God.—The finger of God had imprinted the tracery of the divine lettering upon the tablets. Not even the penmanship could be trusted to man. The divine chirography, the first and the last known to the race, was thus exhibited in the record of the ten words. It is the oldest writing now extant. The higher critics claim prior records but do not produce them. God spoke and wrote them and thus forever encircled them with solemn and awful grandeur. Ex. 31:18, 32:16.

V. It was transmitted through Moses as mediator.—Moses had been called and ordained to this high office. He was to mediate between the immediate and awful presence of Jehovah and the people. As such he received the tables of stone from the hand of God the second time and transmitted them to the custody of the people. He was thus the type of Jesus the mediator of a better covenant. (Heb. 3:3.) Ex. 31:18.

VI. It was written on two tables of stone.—God himself had prepared the first two which in wrath Moses had cast

down and broken. The next two were prepared by Moses, but written on by God and deposited and carried in the Ark of the Covenant. The first table contained four commands devoted to God.

1. His person was to be absolutely without a rival.
2. His spirituality was to be without an earthly image.
3. His very name must be touched only with reverent lips.
4. His activities, resting the seventh day, must be the law of man's life. The second table containing six commands was devoted to man.
5. The authority of the parent.
6. The life of the fellow man.
7. The purity of the sexes.
8. The right of property.
9. The integrity of the word.
10. And the restraint of greed, were all made sacred. They were simple and comprehensive, bringing the individual into touch with God and man at every point. Ex. 34:1.

Prop.—GOD GAVE THE MORAL LAW TO ISRAEL.

Arg.—I. **For he had the right to give it.**—He was their creator. He had bestowed upon Abraham a great inheritance for them. He had delivered them from a degraded slavery in Egypt, crushing their foes with great slaughter. They were specially his as a chosen vessel. They were God's people viewed from every standpoint. He therefore exercised rightful authority in appointing a law over them. v. 2.

II. **For it revealed Him.**—God in his definite character was unknown to man. His personality and spirituality were not understood. Nature spoke of God but its language needed an interpreter. Idolatry boasted its gods, but they were false. The law is a luminous transcript of deity and exhibits God when expressed. v. 3.

III. **For it revealed man's relations with God.**—Man as a moral being sustains personal relations with God and is amenable to him for every thought, word and deed. The absolute dominion of God over every individual of the race is the divine right here revealed. The person of the individual is brought into touch and subjection to the person of divinity. This obscured relation is defined. v. 3-11.

IV. It revealed man's relations with man.—Every man sustains mutual relations with every other man. Sin had obscured these relations and in the disorder it produced made man the worst enemy of man. The law throws the light of its order over these earthly bonds and exhibits the ideal concord and harmony of glory. The law is perfect and if perfectly obeyed would make in the adjusted individual relations a perfect race. v. 12-17.

V. It revealed sin.—Sin is the counterpart of the good and when the latter is exhibited the former is revealed. In the fall all men had become estranged from God. Sin prevailed and all were benighted and corrupt. The light of the law revealed this darkness and corruption. The prime function of law is to reveal crime. v. 20. Rom. 3:20.

VI. It pointed to Christ.—The law was the form and letter pointing to the law of the heart to be revealed in the power of the new spiritual life in the person of the Messiah. This law embodied and concealed the truth while Christ was to be its revelation and life. All the forms of this law foreshadowed the coming Christ and the higher life law to be written on the heart. The law is the schoolmaster training us for the new teacher—Christ. Gal. 3:24.

Means.—The means by which God gave this law were: The isolation of Israel, the fiery mount, his voice, the tables of stone and Moses.

Apl.—1. The first tables of the law were broken, typical of its universal violation by the race.

2. It exalted Israel, constituting her peculiar glory among the nations, as it was the basis of her hope, life and exalted destiny.

3. It is our rule of life and points us to the higher life in Christ.

Notes on Sermon 27.—1. This text is a Psalm as compared with other forms of the Word, and the method supplies the natural unfolding of the truth in topical order as it came from the mind of the Psalmist. 2. The application applies the truth fixing responsibility and appealing to duty. See R. 5, P. 87.

SERMON No. 27.

OBJ.—The Upright.

SUB.—The Lord's Blessing.

Text.—Psalm 84.

Theme.—BLESSING OF THE UPRIGHT.

Def.—The Psalms express the fervor of spiritual passion and are the life of true devotion. David was the very genius of this holy ardor. He was to the spiritual what Shakespeare was to literature, Napoleon to the military, Newton to science and Pericles to law. This lesson is one of the brightest gems that sparkles in the galaxy of Scriptural Psalms. In it David sang in the sweetest strain of the upright and of their joyous blessings. See lesson.

Obj.—THE UPRIGHT.

The following facts characterize those who walk uprightly:

Anal.—I. **They see beauty in the Lord's house.**—His tabernacles are amiable. The golden glow of the sunset, the sparkling gems of the morning, the distant blue of the mountain, the myriad march of the starry sky are not so entrancing as the Lord's house. Its holy convocation, its solemn service, its inspiring song, its heavenly sanction, charm the soul. v. 1.

II. **They yearn for the Lord's house.**—They not only admire its beauty, but yearn for its delights. It is the soul's earthly resting-place. It is the inner house of this earthly

home. Here, like the sparrow, the dwelling-place is found, and it becomes the abiding and joyous tabernacle of earth. v. 2:3.

III. They experience blessings in the Lord's house.—The precepts and promises of God's Word, the illuminations of the Holy Spirit, the fellowship of saints, the unction of solemn worship, bring heavenly benedictions that purify the heart, strengthen the purpose, ennoble the gifts, broaden the life and increase all the passions for higher destiny. v. 4.

IV. Their strength is in the Lord.—Conscious of the frailties of flesh and the misgivings of life, and knowing the unmeasured resources of divine strength, and having partaken of his life and become inheritors of all things, they abide not only in his tabernacles but also in the Lord himself, and are the personal embodiments of his strength. In his strength they abide and grow; going from strength to strength in the Lord. v. 5-7.

Prop.—THE LORD BLESSES THOSE WHO WALK UPRIGHTLY.

This is seen in the following:

Arg.—**I. For they cry unto him.**—They pray crying unto God in conscious want, knowing he hears their cry and is willing to bestow upon them needed blessings. The cry of God's children is not empty form, but heartfelt appeal and his blessing upon them is real. v. 8.

II. For he is their sun.—As the natural sun fills the earth with light, shining upon every path and illuminating every dark place, so God floods, with his glory, the paths of the higher life and all the dark places of their spiritual nature. They see in the renewed vision of that glory and behold all things in the beauty of its electric light. In it all things are brought to light. v. 11.

III. For he is their shield.—As the shield covered the body of the mail-clad warrior and protected him against the darts of the foe, so the Lord is the defense of the upright, protecting them in the evil day. He is their rock in a weary land, their high tower and strong fortress, their safe shelter in the driving storm. They are kept in the hollow of his hand and none shall be able to pluck them out. v. 9-11.

IV. For he supplies them grace on earth.—He leads them into green pastures and beside the still waters. They are the sheep of his feeding and the flock of his care. From them he withholds no blessing of his providence or gift of his love. As their day so their strength shall be. They ever find manna along the pilgrimage of life and refreshing draught in the smitten rock. Thus by grace life is made a benediction and a song. v. 11.

V. For he will supply heavenly glory.—Here they simply have the inheritance, there the possession will be real. Here they see through a glass darkly, there they shall walk in the flood of undimmed light. Here the foretaste, there the fruition. Here the cross, there the crown. Earthly hilltops are lit with the forecast of its beams, but there its full-orbed effulgence will come. v. 11.

Means.—The means by which God will bless the upright are: 1. Trust. 2. Daily walk. 3. The Word. 4. The Holy Spirit. v. 11.

Apl.—1. Sweetest pleasures are found in walking uprightly. v. 10-12.

2. Our first duty to self, to God and man is to walk uprightly. Matt. 5:16.

3. A failure to walk uprightly loses the sweeter blessings of time and the richer glories of eternity. Heb. 4:1.

Notes on Sermon 28.—1. This text is prophecy as contrasted with other forms of truth. 2. The analysis and argument in contrast illustrate two important rules: The analysis expressing what the object is, giving its essential character. The argument expressing what it does, or its fruits, results and influence. See R. 9, P. 72, and R. 8, P. 77. 3. The argument is voluminous, but each is specific and necessary to completeness. See R. 6, P. 76. 4. Two and three of application indicate personal duty. See R. 6, P. 88.

SERMON No. 28.

OBJ.—The Righteous Branch.

SUB.—Power.

Text.—Isa. 11 :1-10.

Theme.—THE POWER OF THE RIGHTEOUS BRANCH.

Def.—In 712 B. C. Isaiah uttered the prophecy of this lesson. The branch spoken of was presented in much excellence and would become an instrument of marvelous power in the earth. It is described as a sprout or offshoot from the roots of Jesse, and from its functions described must necessarily be a government, possessing the form and exercising the powers of an earthly nation, but whose inner life would be a prevailing theocracy. Doubtless the United States is that government and we live in the day of the fulfillment of this prophecy. See lesson.

Obj.—THE BRANCH. The following facts are revealed concerning it:

Anal.—I. **He would be possessed with the Spirit.**—His nature would be spiritualized. His impulses would be born from above, and righteous. He would breathe the inspiration of the higher life and not walk in the light of the natural eye nor of carnal interest. His would be after the order of the

new man in Christ and not the spirit of the world's blindness and depravity. This the world often fails to discern, but the Lord sees and knows it, and humanity feels it. v. 2-5.

II. He would have understanding.—In it the hidden things of the heart, the puzzling problems of duty, the diversified motives of men, the appalling lessons of destiny, the mysteries of providence, and God's purpose in grace are solved, and he was made to know the truth. Though seen through a glass, yet in this understanding truth is seen and known. v. 3.

III. He would be wise.—In righteous policy and skillful tact he would utilize gifts and resources in executing plan and purpose. In the skill of trained forces he would avoid the mistakes and escape the calamities of the novice, and in masterful strokes consummate the great deeds of life and of history. v. 2.

IV. He would fear the Lord.—God owns all things by virtue of authorship. He controls all things by right of His supreme power. Man is a helpless pensioner upon His bounty, and is due Him the supreme homage of his heart and the best service of his life. The Branch was afraid to do wrong, but in the Lord's fear was impelled to do right, honoring Him in all things. v. 2-23.

Prop.—THE BRANCH WILL WIELD GREAT POWER. This is sustained by the following:

Arg.—**I. For he will befriend the poor.**—Through the ages the poor have been down-trodden by oppressive rulers and unrighteous laws. They comprise the great body of humanity, and will, in the righteous Branch, for the first time in human history, be accorded justice and equity. He will defend them against wrong, and thus work a marvelous revolution in the whole society of earth. v. 4.

II. For he will rule the whole earth.—He will smite it with the rod of his mouth. His word shall be the law of mankind. Into universal confederation the righteous and surviving nations will be brought when the authority of his rule will sway the destiny of man. His strokes will first produce the result, and then his force will execute that power. None shall be able to resist him. v. 4.

III. For he will destroy the wicked.—He will first destroy the unrighteous nations which will dissolve organized iniquity. Thus routed, wickedness must skulk in hidden device and foist its depravities in outlawed seclusion. In such segregation and dissolution it is destroyed. v. 4.

IV. For he will destroy the earth's enmity.—Enmity is a prime factor in the ever-grinding relation of men. Byron declared malevolence to be the dominant passion of the heart. The venom of sin has poisoned the race, and men often live to cherish hate. This will be lost in the comity of the race, and in universal brotherhood and love. The wolf and the lamb shall dwell together. v. 6-9.

V. For he will fill the earth with the knowledge of the Lord.—As the waters cover the sea, this knowledge will prevail. All the vehicles of science and agencies of industry will be used to this end. The pulpit, the press and school-room will roll back the darkness and let in light. v. 9.

VI. For he will supply a refuge for mankind.—Unto him will the Gentiles seek. He is to be as a nursing mother to peoples and nations. Encircled in his protection, the world's rest will be glorious. v. 10-11.

VII. For he will bring up Israel.—The remnant of the lost tribes will be included in the redeemed tongues and tribes that shall gather in the millennial compact. v. 11-12.

VIII. For he will restore Judah to the land of his fathers.—The destiny and glory of this ancient house will culminate in that day, when he shall have gathered the last of all into the Lord's temple. This is amazing power, bewildering glory. v. 12.

Means.—1. The word of his mouth. v. 4. 2. The ensign. v. 10.

Apl.—1. The world is upon the threshold of the fulfilment of this prophecy. Matt. 24:32, 33.

2. We should rejoice in the age in which we live. John 5:35.

3. We should love the government which protects us and in which God is moving the earth to its higher destiny. Dan. 2:35.

Notes on Sermon 29.—1. The arguments 1 and 2 are *a posteriori*, while 3 is *a priori*. See R. 1, Sec. 1 and 2, P. 76.

SERMON No. 29.

OBJ.—The Destroyed Word.

SUB.—Triumph.

Text.—Jer. 36:29.

Theme.—TRIUMPH OF THE DESTROYED WORD.

Def.—In 606 B. C., and in the fourth year of Jehoakim's reign over Judah, Jeremiah wrote a book of prophecy which declared the overthrow of the nation, the captivity of the people and the destruction of the house of David. This prophecy was read by Baruch, first, to the people at the Temple gate on the day of Thanksgiving, and then to the princes in the Scribes' chamber. It was then sent to the king, who read it and afterward cut it up with a penknife and burned it on the palace hearth. Directed by the Lord, Jeremiah rewrote the book, which affirmed the judgment and an additional punishment upon the king for his contemptuous sacrilege. v. 1-19.

Obj.—THE DESTROYED BOOK.

The following facts are known about this book:

Anal.—I. **It was written by Jeremiah.**—Jeremiah was God's prophet, and wrote as guided by the unerring hand of divinity. It was either the whole or a part of the prophecy now bearing his name in the Old Testament Scriptures. If other parts of the Bible were destroyed, the record fails to state it. Jeremiah was one of the four great prophets, and was pre-eminent in deep piety, sterling integrity, amiability of life and the great number of prophecies made. Though its announcement declared the ruin of Judah and would jeopardize

his life, the prophecy was faithfully made. He was God's mouthpiece and lived to that end. v. 2.

II. It declared the ruin of Judah.—After a struggle of more than three centuries with idolatry, the bulwarks of state were honey-combed to the base. Jehovah was scarcely a rival with other gods. The inner life of the nation had grown sordid and its society corrupt and debased. This national decline of centuries, wrought by wicked rulers and a rebellious and low-craving people, now reaches its culmination in the announced overthrow of the nation and a foreign captivity. Having ceased to honor God as a witness among the nations, he was shut up to the necessity of burning out their iniquity in the fires of temporary affliction. In the crucible of slavery their crime of centuries would be punished and their old national life blotted out. It was, therefore, a dreaded book. v. 29-30.

III. It was destroyed by the king.—Like Banquo's ghost, the dread warning flashes and glares upon the fire-lit page of the new prophecy, and will not down before the evil eye of the envenomed ruler. His ambition for place and for earthly glory wages a fierce battle against the fiat of destiny and doom. Infuriated, he seeks to destroy the instrument of God's warning, but Jeremiah had fled. Then, with a penknife he cuts it to pieces, and that it be doubly destroyed, he burns it to ashes. In the effort to destroy God's word the folly of a wicked ruler was thus exposed to the ridicule of mankind through the ages. v. 23.

Prop.—THE DESTROYED WORD WAS TRIUMPHANT.

The following reasons sustain the fact:

Arg.—**I. For its judgments were confirmed.**—Write all the former words, said the Lord to Jeremiah, on another scroll, that the king of Babylon would destroy the land, bringing it to desolation—without man or beast, and that the house of David should end, and the people be made captives. Though the old book was in the ashes, the truth was not burned. Rewritten, it confronted the doomed king afresh. "Truth crushed to earth shall rise again—the eternal years of God are hers." v. 27-30.

II. For the violence it received was punished.—The mad king gnashed against the warning and destroyed its vehicle, the book, but the outraged truth recoiled upon him and the judgment was increased in the special punishment of himself and family. His dead body must lie a carcass in the heat of the day and in the frost of the night, and thus rot without burial. His children and servants would also be partakers of this personal punishment, in addition to the judgment pronounced upon the nation. Violated truth thus returned with inevitable penalty upon its offender. v. 30-31.

III. For it was divine.—Truth is inherent in the divine character and is fraught with the life of God. It goes forth in the force of quenchless light, conquering and to conquer. Its fiats are inexorable and will not return void to its giver. It sways the scepter on high and prevails in the divine administration in the earth. Waging a silent war, it moves to sure conquest. Fought by kings it lives, burnt in fires it endures, tortured in prison it survives, banished all shores it abides, entrapped in snares it stalks abroad unfettered. It flourishes on affliction and turns disaster to triumph. Such was the force antagonized by the king and which announced his sad fate. Matt. 24:35. Heb. 4:12.

Means.—The means used in this triumph were :

1. The faithful servant. Jeremiah wavered not in his devotion to God and his duty to man. John 17:8.
2. God's protection. The Lord sheltered His servant and through him reaffirmed the judgment in the gift of the second book. v. 26.

Apl.—1. The word of God has been tried in the earth as in a crucible. Heb. 11:37.

2. Unmarred, the word has endured and brightened as in a furnace. 1. Pet. 3:7.

3. The judgments of the word will fix the destiny of all men. John 12:48.

4. By the word our every act and thought will be judged. Matt. 12:36.

Note on Sermon 30.—1. This text embraces history, miracle and revelation, but the method serves to determine and unfold its truth. Only in the application of the principles does the event divulge the generic character of its truth.

SERMON No. 30.

OBJ.—The Revealed Glory.

SUB.—The Lawgiver Given.

Text.—Luke 9:28-36.

Theme.—THE LAWGIVER GIVEN FROM GLORY.

Def.—In Decapolis during the month of August of the third year of Christ's ministry occurred the remarkable manifestation of divine glory known as the Transfiguration. The Saviour had withdrawn from the multitude and accompanied by Peter, James and John, had gone into the mountain, and when wrestling in prayer the event transpired. v. 28.

Obj.—THE REVEALED GLORY.

The event exhibited the following facts:

Anal.—I. **The light of glory.**—The word light is used for the want of the real word to express the idea of glory—Jesus's countenance was changed and his raiment was white and glistening. The angel at the resurrection tomb was said to have a countenance like lightning and raiment white as snow. Moses's face shone in such splendor as to bedazzle the eye. To the natural eye light is the highest expression of glory. Glory, however, exceeds the radiance of light as light does that of night. It was in the gleaming luster of this heavenly halo that the personages of the scene appeared. v. 29:30.

II. **Three persons appeared in this glory.**

1. *Moses.* He was the divine lawgiver of the Old Testament Dispensation. God had honored him as such and his

chosen people Israel had so esteemed him. He had led Israel in triumph out of Egypt and under God had in the Hebrew nation organized the Jewish Economy. He died on Horeb, but now after the lapse of 1500 years appears on earth in the glory conclave as the representative of the dispensation of the law.

2. *Elijah*. He was the greatest of the prophets and the divine figure-head or representative of the dispensation of prophecy. He had lived more than 900 years before and had been honored of God in his translation, being carried bodily from earth to heaven in a chariot of fire. He, too, is one of the glory counselors.

3. *Jesus*. He was the living Messiah revealed in the flesh. He had been promised in Eden typefied by the law, pledged in prophecy, and has now come in person as the heavenly representative to redeem the earth from its curse. Though abiding in the flesh he is revealed with the two representatives of the Old Dispensation in glory. v. 29, 30.

III. **The revelation was made to Peter, James and John.**—Peter was the chosen head of the apostolic school, and the other two were his immediate associates. The three formed the inner circle of the divine cabinet on earth and were to lead the human administration of the divine kingdom after the ascension. Only these were permitted the holy privilege and were enjoined to secrecy till after Christ's resurrection. The higher heights of glory on earth are still seen only by the few. v. 32.

Prop.—JESUS WAS REVEALED AS LAWGIVER FROM GLORY.

Arg.—I. **For he must have the seal of glory to become authority.**—In the establishment of the spiritual kingdom on earth Jesus must represent the glory world. Both he and his kingdom were from above and his commission must also be issued from on high. God set the seal of his glory upon Moses when he sent him forth with shining face from the glory-lit and quaking mountain. The same seal was set upon Elijah when borne away in the fiery chariot to the glory world. God had set the glory seal upon Jesus at the baptism, as the personal Messiah. On the cross the glory seal was affixed upon him as redeemer. But here it seals him as its

lawgiver. So henceforth he spoke as earth's lawgiver commissioned from glory. v. 35.

II. For he had met the necessary condition of authority.—This condition was the shedding of his blood as an atonement for sin. This was to be wrought in his death. The sole question discussed by the heavenly conclave on the Mount was Christ's death. Here the final terms were made which furnished the basis of Christ's authority as lawgiver. His authority was therefore the result of merit in his atoning death as determined in glory. This agreement sealed the new covenant and Jesus was commissioned its representative, both in the spirit and form of its law. v. 31.

III. For he was to substitute all past authority.—For 1500 years Moses had been God's lawgiver on earth, but a greater than Moses is here. Moses was a type of the greater prophet that should come whom he commanded the people to hear. Jesus is the antitype and fulfillment of this Mosaic type. Moses gave the principle and revealed the outer form of law while Jesus revealed its spirit and gave its inner life. Jesus is the embodiment and revelation of the world's higher-life law, and as such fulfills and substitutes the dispensations of the law and the prophets of which Moses and Elijah were the representatives. Jesus as lawgiver thus becomes God's sole authority on earth. v. 36.

Means.—1. The means by which this authority was conferred was the voice of the Father. It is God that speaks out of glory, and when he speaks man must hear. v. 35.

2. The entire scene was a miracle. Glory in its essential quality is not revealed to the fleshly eye. In some way, the method of which we know not, the eye was made to see this glory and the ear made to hear the authoritative voice.

Apl.—1. The scene was oppressive to the flesh. In this life we are unprepared to endure the bewildering presence of glory.

2. It aroused fears. The flesh ever trembles in the conscious presence of the supernatural. v. 34.

3. It created a yearning for it. To see glory is to yearn for it. v. 33.

4. This was but a glimpse of glory which every believer will see and realize in fullness through eternal years.

Notes on Sermon 31.—1. The Definitions give clear view of the truth to be discussed. 2. Analysis gives three conspicuous Scripture divisions with concrete subdivisions. 3. The means are specific and important. 4. Every phase of truth in the text is appropriated.

SERMON No. 31.

OBJ.—Satan's Temptation.

SUB.—Christ's Triumph.

Text.—Matt. 4:1-11.

Theme—CHRIST'S TRIUMPH OVER SATAN.

Def.—Jesus filled with the Holy Ghost at His baptism was impelled by Him into the wilderness. Luke says full, Mark says driven, and Matthew says led of the Holy Ghost. All the faculties of his nature were dominated by the spirit in entering the wilderness. Here the Messiah, the God man, the spiritual Adam, entered the arena of the earth's spiritual struggle with the great adversary of God and man. Here the second contest between heaven and hell was to be waged over the dominions of earth. Here the two representatives of the empires of light and darkness, of life and death were to meet in the lost domain of earth to contend over a lost race. The first Adam had lost all, now this contest will determine the final issue of earth's redemption. v. 1.

Obj.—SATAN'S TEMPTATIONS WERE THREEFOLD.

Anal.—I. **The first was an appeal to the flesh.**—Satan asked Jesus to convert the stone into bread. He had fasted forty days and experienced an unknown intensity of hunger. It was not wrong to make bread. God makes all our bread. It was not wrong to eat bread. He was possessed of our nature and did eat bread. The temptation was to divert the effort of

the Messiah from the spiritual to the temporal, to have him make bread for the body instead of supplying food for the soul. This temptation was addressed—

1. To the flesh, the lowest and weakest nature.
2. To the appetite, the strongest passion of man's weakest nature.
3. To the intensest hunger known to this appetite.

Man's weakest nature at its weakest point in its most vulnerable state was thus assailed, but the Messiah triumphed. v. 3, 4.

II. The second was an appeal to the mind.—(Luke is followed here.) From the crest of a high mountain the resources, powers and bewildering glories of the world were placed at the feet of Jesus. It was not wrong for him to possess the world for he had come to possess and rule over it. The temptation was in the means by which the end was to be achieved, to exchange Satan for God and by worshiping him, enter without a struggle at once upon his earthly reign over the nations. Had Jesus accepted the motto—"The end justifies the means," and surrendered to Satan, he would have become a devil himself and sold the hope of earth and become one with Satan.

This temptation was offered:

1. To the mind.
2. To the strongest passion of the mind—the ambition.
3. To the greatest conceivable ambition, the control of the whole world. v. 8-10.

III. The third was an appeal to His spiritual nature.—From the pinnacle of the Temple Jesus was asked to cast himself down upon the stones one hundred feet below and thus demonstrate his Messiahship. It was not wrong to work a miracle and demonstrate his Messiahship, for he afterward did both. This temptation incited—

1. His higher spiritual nature.
2. His spiritual pride being the strongest passion of the spiritual nature.
3. His highest possible achievement in the spirit realm—the demonstration of his Messiahship, presenting thus the strongest temptation to his higher nature in its strongest passion.

4. His violation of the truth which Satan had transformed into a lie. By misquoting Scripture Satan had destroyed the basis of trust and would thus have defeated Christ in his work. v. 5-7.

The three temptations were thus addressed to his three several natures, the flesh, mind and spirit, to the strongest passion of each, to this passion in its highest exercise and at its most vulnerable point. As the weakest link is the strength of the chain so it was necessary for these greatest possible human weaknesses to endure in the Messiah their severest test to be "tempered in all points like us." v. 3-11.

Prop.—JESUS TRIUMPHED OVER SATAN.

Arg.—I. **For he repulsed every onset.**—To the first he said man shall not live by bread alone, but by the word of God. Satan pleads the bread for the body, but Jesus that for the soul. Satan would subvert the purpose of God and utilize the spiritual agency in the temporal sphere, but Christ revealed the key to all human interests in the word of God. Discerning the iniquity of the second he replies, "Thou shalt worship the Lord thy God and him only shalt thou serve." To the third he said, "Thou shalt not tempt the Lord thy God." Satan did his best. He tried every device and put to the severest test every element of the Messiah's strength but failed and left the Messiah in possession of the field. v. 3-11.

II. **For this was the purpose that brought him into the world.**—The earth had been rent from the dominion of the Father by the rebel usurper Satan. The time had come to dethrone the god of this world and restore the long lost domain to its rightful ruler. Jesus was the appointed representative of the court of Heaven to execute this mission. The time had fully come for its consummation and the deed was wrought.

Means.—The means resorted to in this triumph was the word of God. When assaulted in the first temptation Jesus drew the sword of the spirit, the word of God. "It is written." In meeting the second assault, the same weapon is used. "It is written." The third time the same unfailing sword strikes down the iniquitous assailant. "It is written." He used

only this weapon throughout the contest. The Scriptures supply the full armory and ample munitions for all the spiritual warfare. v. 4, 7, 10.

Apl.—1. The Messiah went into the wilderness in the fullness and went out in the power of the Spirit. He gained the power by maintaining the fullness in temptation.

2. Satan himself was destroyed in this contest; his works were afterward destroyed on the cross.

3. The destiny of the race was determined in the struggle. The earth was won back to God.

4. The angels of God ministered unto Jesus as a result of His triumph. Jesus is the captain of our salvation now.

Notes on Sermon 32.—1. Definitions illustrate language. 2. Divisions of analysis are peculiar, specific and comprehensive. See R. 7, P. 72. 3. The argument is *a fortiori*, each linked to the preceding and rising in the scale of importance to the climax in the fourth argument. See R. 7, Sec. (3), P. 76. 4. Peroration is illustrated. See R. 10, P. 79. 5. The Application specifies the classes of hearers and shows the adaptation of truth to each. See R. 6, P. 88.

SERMON NO. 32.

OBJ.—The Lifted Christ.

SUB.—Drawing the World.

Text.—"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

Theme.—THE LIFTED CHRIST DRAWING THE WORLD; or, *The Magnetism of Christ.*

Def.—"Be lifted up"—crucified. "All men"—the race in all climes and ages. "Draw"—to become the world's central attraction and greatest moral force, enlightening all and moving all to a higher plane, not that he would save all, or universal salvation would be true. (*Christ's death is the "Object"—Drawing men is the "Subject."*)

Obj.—CHRIST CRUCIFIED. The peculiarities of His death were:

Anal.—1. **It was a death of condemnation.**—He was adjudged guilty.

2. **It was a death of personal innocence.**—They found no fault in Him.

3. **It was a death of imputed guilt.**—He died the just for the unjust.

4. **It was a death inspired by love and was love's supremest attestation.**

Prop.—THE CRUCIFIED CHRIST WILL DRAW THE WORLD UNTO HIMSELF.

Arg.—1. In His Crucifixion He became a spectacle of suffering.—Human suffering is the world's mightiest magnet.

2. He endured the greatest possible suffering.—He suffered the penalty for the guilt of the race.

3. His was the suffering of a personal friend.—He is the friend that sticketh closer than a brother.

4. His suffering was endured for us and in our stead.—He hath borne our sorrows and was acquainted with our grief.

PERORATION.

If His suffering was in our stead, and He is our greatest personal friend, and His suffering was the maximum of all human anguish, and He sustains this personal relation to every human being, and human suffering is the greatest moral force, then He will of necessity draw all men unto Himself.

Means.—

Obj.—The declaration of the text uttered by a peasant is absurd.

Ans.—The facts of history sustain the prophecy. He is now the world's greatest moral magnet.

Apl.—1. All men are being drawn to Christ.

2. All are not saved.

3. To be drawn and not saved will be to increase our condemnation.

Notes on Sermon 33.—1. Definitions are given in special points leading up to the truth of the lesson. 2. Analysis I. and II. are conditions; III., IV. and V., are relations. 3. The three Arguments are the special and comprehensive rationale of Pilate's act. See R. 5, P. 75.

SERMON No. 33.

OBJ.—Jesus before Pilate.

SUB.—Condemned.

Text.—Matt. 27: 11-26.

Theme.—CHRIST CONDEMNED BY PILATE.

Def.—Jesus had three trials. 1. **Before the High Priest.** The Priests were the formal religious representatives of the Jews. They were the vitiated and expiring expression of the ancient Theocracy under Moses. Being in the form of godliness without the power they formally condemned the Son of God and in return were rejected by the Almighty. Matt. 26:57. 2. **Before Herod.** In regal form Herod represented the now debased kingdom of Israel, reigned over in such splendor by David and Solomon. The formal national seal of Israel was thus affixed to the condemnation of Jesus, and in return was destroyed. Luke 43:7. 3. **Before Pilate.** Pilate was the legal representative of the Roman Empire, now the ruler over the civilized race, and therefore expressed universal power. This trinity of earthly powers, comprising every phase of human authority touched by the Saviour, united in the verdict of his criminal death. Matt. 27:28.

Obj.—JESUS BEFORE PILATE.

The following facts characterize the trial:

Anal.—I. **Jesus was Silent.**—Before Annas in the preliminary trial Jesus had cited his enemies to their own witnesses for which they struck him. When questioned before Caiaphas

he announced his coming triumph, which was denounced as blasphemy. When questioned by Pilate he conceded his kingship and a kingdom not of this world, but to Herod who wished to gratify curiosity, to the malice of false witnesses and to the maddened mob he made no reply. In this silence prophecy was fulfilled. Christ's words are not more wonderful than his silence. Matt. 26:63 and 27:14. Luke 23:10.

II. He was innocent.—Prophecy had revealed his innocent sacrifice. Pilate's wife in a dream, had become possessed of a psychical frenzy, warning her husband against injustice to the "Just Man." Pilate declared he found no fault in him. Every effort to establish his guilt failed. Luke 23:4.

III. The witnesses against him were false.—The charges brought were three: 1. That of evil intent against the temple, which appealed directly to Jewish prejudice. It was a misinterpretation of a prophecy concerning the temple of his body that would be raised from the dead on the third day. 2. That of sedition or rebellion against Rome, which was the most flagrant crime against the State. 3. That of conspiring to be king, displacing Cæsar and ruling in his stead. The contradictory testimony adduced proved the witnesses to be false. They were the real criminals in the trial. Matt. 26:60.

IV. He was sentenced by a convicted judge.—After three several examinations Pilate had thrice repeated to the mob, "I find no fault in him." He sought compromises in scourging Jesus and in substituting him for Barabbas, and when unable to save Jesus and retain the favor of the people for himself, he washed his hands before the people, seeking for his guilty conscience the cleansing water would only give his hands. The judge and not the accused was convicted in this trial. Matt. 27:25.

V. The sentence was the verdict of a mob.—They had, bought witnesses and false testimony; a politician ignorant of the truth and convicted by the truth for judge. The case was prejudged by a maddened mob who demanded his death. Their verdict was that of a lynch-law jury wreaking malice on the wrong man. Matt. 27:23.

Prop.—**PILATE CONDEMNED JESUS.** This was done for the following reasons:

Arg.—I. **Because he feared the people.**—The low-type politician roundly despises the people and yet dreads them. Their antagonism was his terror. Borne upon the wave of public sentiment he quakes before the least semblance of a coming storm. The real enmity of a maddened people is man's worst earthly foe. Pilate feared the disorder of this threatening element. Matt. 27:24.

II. **Because he feared Cæsar.**—Cæsar was the autocrat of the world. The rise and fall of men and nations was sealed in his smile or frown. The puppet politician truckled in terror before his imperious whim. Pilate was his slave and when his loyalty to his master was questioned he trembled. Ground between the fear of the people and the king, his manhood was crushed and he was the vain creature of circumstance. John 19:12.

III. **Because he was the Divine agent.**—God's purpose is the keel of time and runs through all human device, historical circumstance and transpiring providence. Christ's death was pre-arranged and Pilate was an agent in the transaction. Pilate judged and yet God wrought in him. God's purpose was fulfilled and yet Pilate went to his doom in the merit of his own crime. Matt. 27:32.

Means.—The means of Pilate's judgment was the form of Roman law. Clothed in the high function of administrator, though honor was ignored and justice violated, it was the effective means of perpetrating the crime that sent Jesus to the cross and his own name into lasting ignominy. He was banished in A. D. 36, and committed suicide in Gaul. Matt. 27:11.

Apl.—1. Every unbelief condemns Christ still. John 5:19.

2. Discipleship brings us with Christ into the same condemnation of the world. Gal. 2:20.

3. If brought into Christ's condemnation we shall share his vindication. Rom. 8:17.

Notes on Sermon 34.—1. The Analysis reveals relations. 2. Analysis IV. gives subdivision of elements. 3. The arguments exhibit a wide range of philosophy. 4. The means are specific, conspicuous and necessary.

SERMON No. 34.

OBJ.—Christ on the Cross.

SUB.—Crucified.

Text.—Matt. 27: 35-50.

Theme.—CHRIST CRUCIFIED.

Def.—For more than three years Jesus has faced the culminating event of his life, the central truth of history and the crowning fact of all time, the cross. The dread day has arrived and he is led condemned as a criminal to Calvary for execution. He is nailed hand and foot to the erected timbers of the cross, and is thus lifted up from the earth and crucified. v. 35.

Obj.—CHRIST ON THE CROSS.

The following particulars are given concerning this fact:

Anal.—I. **He was labeled as malefactor.**—The Roman culprit's crime was written on the cross above his head, revealing to the public the offense for which he died. "Jesus, the King of the Jews," written in Greek, Latin and Hebrew, just above Jesus's head, was the legal statement of the crime. The accredited crime, strange to say, is a glorious truth. Jesus is now becoming the King of kings and Lord of lords of all the earth. Though mantled in blackest crime his glory shines from beneath the cloud in his accusation in radiant splendor. v. 37.

II. **He was between two thieves.**—Both of whom at first, with the multitude, railed upon him. One, at the last, repented, was saved and went fresh from his crime and cross

with his newly found Saviour into the paradise above. Belief and unbelief on the right and left of the dying Christ strikingly typifies the two influences that shall strive with him, flanking his every movement and leavening every interest through all coming time. v. 38.

III. **He was mocked by the multitudes.**—Priests, scribes, Pharisees, elders and soldiers, with the thronging multitude, vie with each other in ribald and jest, pouring contempt upon his now devoted head. In maddened delight the multitude surges around the crest of Cavalry, gloating over the trickling life-blood of the Son of God for which they have long thirsted. The most diabolical passion of man is the human passion for human blood. It eclipses itself however, in its passion for innocent blood exhibited by the throng on Calvary's heights. v. 39:50.

IV. **He uttered seven dying sayings.**—They are as follows: 1. "Father, forgive them, they know not what they do." Prayer for enemies. 2. "This day shalt thou be with me in paradise." Friendship for the lost. 3. "Woman, behold thy Son." Provision for mother. 4. "My God, my God, why hast thou forsaken me?" Midnight of death. 5. "I thirst." His last want. 6. "It is finished." Work ended. 7. "Father, into thy hands I commit my spirit." Return to glory. The wonderful dying words of the world's marvelous Man. See Gospels.

V. **The crucifixion was mantled with darkness.**—From the sixth to the ninth hour Jehovah veiled the scene in night and thus set the lasting seal of his disapproval on the monster crime of the ages. It was the forecast of the scourge to be inflicted on God's "castaway" nation by all people through the centuries.

Prop.—JESUS WAS CRUCIFIED ON THE CROSS.

The following reasons are given for it:]

Arg.—I. **Because prophecy had revealed for him that mode of death.**—The serpent in the wilderness placed on a pole in the camp was a type of crucifixion. "As Moses lifted up the serpent in the wilderness so also must the Son of Man be lifted up." And I, if I be lifted up from the earth, will draw all

men unto me. Jesus prophesied he would be betrayed and crucified. This method of death was ratified in the council at the transfiguration. Prophecy is but history writ beforehand as fulfilled in this case. Matt. 20:19.

II. For it was necessary for him to suffer.—Death is often free from pain, but Christ must suffer. Suffering is the pivotal fact upon which the whole work of Christ turns. "Likewise shall also the Son of Man suffer." Matt. 17:12. The beast slain without the camp was a type of Christ's sufferings without the gate. Heb. 13:12. The excruciating ordeal of Christ's death lasted three hours. He was perfected through suffering. Heb. 2:1.

III. For he must shed his life-blood in death.—Death is usually bloodless. Only violent deaths are bloody. The New Testament is written in Christ's blood. The church is the purchase of his blood. We are justified by his blood. Without the shedding of blood is no remission of sins. Christ's blood is the seal of the everlasting covenant. Therefore cruel hands must rend his body in violent death. Heb. 9:22.

IV. For it was needful for him to die for the sinner.—On the cross Christ was mantled in crime, labeled as a criminal and died as a culprit with malefactors. Though without sin himself he became sin for us. He substituted Barabbas and died in his stead, and thus in his relations to Barabbas typified those sustained to every believer. He bore our sins on the tree, and thus became our personal Saviour. II Cor. 5:12. Heb. 9:28.

Means.—The means of his crucifixion were: 1. The timbers of the cross, the cruel method of criminal death for slaves throughout the world in the early ages. 2. The nails that were driven directly through his hands and feet, giving great torture. 3. The spear thrust into his side by the soldier, which probably drew his life-blood immediately from his heart. y. 50.

Apl.—1. Christ died for me. Heb. 2:9. 2. My faith must appropriate the saving efficacy of his blood. Rom. 3:25. 3. Unbelief turns Christ's blood into a curse. II Cor. 2:16.

Notes on Sermon 35.—1. The Analysis reveals relations. 2. Arguments I. II. III. and IV. are *a posteriori*, and V. and VI. are *a priori*. 3. The application uses the symbolic act of baptism because the great truth of the resurrection is thus brought into personal touch with us.

SERMON No. 35.

OBJ.—The Entombed Jesus.

SUB.—Resurrected.

Text.—Matt. 28: 8-20.

Theme.—JESUS RAISED FROM THE DEAD.

Def.—Jesus had died as a culprit with criminals on the malefactor's cross. In darkness nature hid its face from the monstrous crime. Faithful men and loving women had provided the ceremonies for burial and tenderly laid him away in Joseph's new cave or tomb. Here he would await his resurrection from the dead, till then considered by mankind the wildest delusion of depraved fanaticism. Matt. 27: 59-60.

Obj.—THE ENTOMBED JESUS. The following facts are about it:

Anal.—I. **It was in a rich man's grave.**—Prophecy had revealed this fact centuries before. In the side of the mount Joseph of Arimathea had excavated and prepared a new tomb, in which in regular order the body of Jesus was buried and the door of the tomb closed with a great stone. No one doubted his death. Joseph, Nicodemus and the three Mary's are specially mentioned as officiating in the solemn rites of his burial. Matt. 27: 60.

II. **His tomb was sealed.**—The prophecy of his resurrection had reached his enemies, and lest its apparent fulfillment be procured in the theft of his body by his disciples, the High Priest sought of Pilate protection for the grave, and had the stone door sealed with the state seal. This seal was an expres-

sion of Roman authority and the pledge of its power. Christ was thus sealed in the doom of his death by the pledge of universal earthly power. Matt. 27:66.

III. His tomb was guarded by soldiers.—In addition to the seal of government the military arm of its power was levied upon to sustain the action. The battle-axe and the spear must 'protect the seal and vindicate the penalty of death and hold the Son of God in the grave. The military is the most potent arm of earthly power. The Roman soldier, the expression of universal authority, was thus in league with death to defeat the forces of life now entering the arena of time in the resurrection power of Jesus Christ. He is the captain of our salvation, and was the first fruits of them that slept, and in his entrance into the triumph of life met and defeated the full force of organized authority. Matt. 27:66.

Prop.—JESUS WAS RAISED FROM THE DEAD.

This is sustained by the following:

Arg.—**I. For the empty grave attests it.**—The Saviour was gone. "Come see the place where the Lord lay," said the angel. The soldiers were gone—had fled their post of duty, the penalty of which was death. The stone was removed and the seal of government broken, a high crime against the State. The inviolable integrity of her law and the undaunted valor of her soldiery was the proud boast of Rome. This apparent outrage perpetrated upon her honor at the tomb of Jesus is accounted for only in the resurrection of Jesus and in the superior force with which she contended in the issue. v. 6.

II. For many witnesses attest it.—The fact was typified in the three days experience of Jonah in the whale, was oft voiced in the prophecy, was revealed by Jesus himself, was verified by the angel at the tomb; and during forty days was abundantly confirmed by all his disciples, and many others who became his personal associates up to the day of his ascension, and Paul born out of time, saw him the last. The testimony is too full and varied to be doubted. I Cor. 15:6.

III. For the existence of the church attests it.—On the presumption of Christ's resurrection rests the whole super-

structure of the church. Remove this stone and the kingdom of God on earth falls. The kingdom itself with every struggle of its influence, every tread of its triumph, every gift of its grace is but a living monument to the matchless truth of Christ's resurrection. I Pet. 1:3.

IV. For the institution of the Sabbath attests it.—Whence this sacred Sunday that hallows the Christian world? When and why did it originate? Christ arose on its early morning and made it the symbol of a new life, and the harbinger of a glory world. This sacred and sublime result is luminous testimony to the risen Christ. The glory of the Christian Sabbath points unerringly to the glory of the truth which inspired it—the resurrection of Jesus. Matt. 28:1.

V. For it confirmed the atonement.—The atonement for sin wrought on Calvary was verified only in the resurrection. In the one sin was overcome, in the other death was defeated. In the one the soul was saved; in the other the body was redeemed. The two completed man's redemption. If the resurrection had failed, the atonement would have been void. With Christ's resurrection the atonement is consummated in glory. I Cor. 15:13.

VI. For it must precede his intercession.—Jesus is now upon the throne, mediator between God and men. His resurrection admitted him to his high honor. That he is mediator every believer can testify. We are therefore personal witnesses of Jesus's resurrection, for he is our personal intercessor. Heb. 7:25.

Means.—The means by which Jesus arose from the grave are:

1. The Holy Spirit. 2. The angel. 3. The earthquake. By these God wrought the wonder. v. 2:5.

Apl.—1. Christ's resurrection is the pledge of ours. As he was raised so shall we be raised. This pledge is made personal to each of us in the symbolic form of our baptism, wherein we are buried and raised in his likeness, forecasting our glory with him. Rom. 6:3-5.

2. We should strive for the resurrection. Phil. 5:10.

Notes on Essay 1.—1. Definitions determine the essential meaning of the figure expressed in the aphorism of the text which is the *Exegesis*. This gives the Object and Subject. 2. The Argument is fully developed. Each exhibits in logical order its full complement of elements, *abstract statement, illustration, example, testimony and poetry*. This illustrates technically the place each phase of material naturally occupies in the structure of discourse. 3. With the essay the application may be omitted, as an appreciative audience are presumed to appropriate the truth without formal enforcement.

ESSAY No. 1.

OBJ.—Life's Excellencies.

SUB.—Affliction Revealing.

Text.—"Night brings out the stars." "No night, no stars."

Def.—This utterance of the poet is sublime in its simplicity. The stars of God fill the vaulted heavens and abide forever. Marshaled in galaxies of revolving splendor they ceaselessly move unseen in trackless waste till the visions of night reveal their far-off glory.

Excellencies that inspire and adorn human life are strikingly illustrated in this hidden beauty of the stars. Afflictions that reveal these excellencies are likewise portrayed in the shades of night. The truth figuratively expressed by the poet when abstractly stated; therefore, is "*affliction revealing life's excellencies*" which supplies the theme of this essay.

Obj.—THE EXCELLENCIES OF LIFE, are:

Anal.—I. **Purity.**—This is the milky way that supplies the background of human excellence and of earthly greatness. Behind the gifts of mind and graces of heart, its adornments mantle in beauty all the forefront of human existence. Remove it and the black depths of gaping ruin are uncovered. Its passion fires the pulsations of true nobility and its unbroken reign is the royal highway to exalted destiny. With-

out it, life is but a faded flower with fragrance gone and beauty lost. Physical, moral, intellectual and spiritual beauty have their essential setting in the unbroken casket of life's purity.

II. **Integrity.**—Integrity binds the heart to truth and weds the life to its own nobler instincts. It is the cabled anchorage that holds life against contending evils and off the hidden breakers of ruin. Without it existence is a storm-beaten bark ruthlessly driven and tossed upon the treacherous sea of uncertainty and deceit.

III. **Patience.**—This is the gift which heroically endures the ills of life; the star that shines on though behind the cloud. It smiles while darts penetrate, and persists while friends forsake. Its shout is still heard above the din of defeat, and in the rout of battle reverses the tide and still leads on to victory. Battered down it still lives; vanquished it survives, and amid ruin organizes for enduring triumph. Calamity nerves it afresh, and impending ruin is but its stepping-stone to greatness.

IV. **Faith.**—This star lights up the avenues of the heart and ever brightens the path of duty and of destiny. Faith joins us to friend and imparts confidence in opposing the foe. It sharpens our weapons, brightens our armor, and strengthens our tread. It equips manhood with invincible armor that braves even the terrors of death and the ruin of time. Its eye pierces the earthly vail and in enraptured vision sweeps the eternal shore. Its grasp takes its hold upon God, and its breathings imbibe his life. Its magic skill solves the enigmas of life and the problems of destiny. It appropriates the resources of time and inherits the glories of eternity.

V. **Hope.**—This is the genial and luminous companion of faith. They move and corruscate in the same galaxy. The following lines of Campbell express the beauty of its excellence:

Eternal hope! When yonder spheres sublime
Sounded the first notes of the march of time,
Thy joyous youth began, but not to fade.
When all the sister planets have decayed,

When wrapt in fire the realms of either glow,
 And heaven's last thunders shake the world below,
 Thou undismayed shalt over the ruins smile
 And light thy torch at Nature's funeral pile.

It is also strikingly expressed in Campbell's "Last Man."

Go sun while mercy holds me up
 On nature's awful waste,
 To taste the last and bitter cup of grief,
 That man shall taste;
 Go tell the night that hides thy face
 Thou sawest the last of Adam's race,
 On earth's sepulchral sod
 The darkening universe defy
 To quench his immortality,
 Or shake his trust in God.

VI. **Affection.**—Love is the brightest of the stars. It shines in unrivaled splendor. Its light shimmers along the pathway of all lives, and its halos corruscate through the inner recesses of all hearts. Its radiance entrances alike the sceptered king, the red-handed outlaw, and the dreaming lass. All joyfully yield to the thrill of its ecstatic charms. It is the crown jewel of character and the most lustrous gem of all the graces. It is the king of passions and the strongest chord that binds men and angels together. It will survive the shock of the last day and live on in imperishable and ever-brightening lustre when the stars are blotted out and the sun is set forever.

This rare constellation of excellencies adorns human character in richest beauty, encircles it in sweetest fragrance and imparts to it its greatest strength.

Prop.—AFFLICTION BRINGS OUT HUMAN EXCELLENCIES.

Arg.—I. **For it exhibits them.**—It supplies the natural conditions that make them conspicuous. See R. 9, P. 77.

2. *Illustration.*—As the night besparkles the diamond and forces the emission of its beauteous gleams, so the nobler gifts shine through scalding tears. As the darkness makes the million-candle power light, glow in radiance on the far-away seas, so distress uncovers and exhibits the rarer virtues of life.

3. *Example*.—The integrity of Cranmer was never so bright as when being consumed in martyr flames. The humanity of Roger Williams was never so conspicuous as when exiled in the winter snow.

4. *Testimony*.—

“If prosperity doth best discover our vices, adversity doth best our virtues.” “Nothing but the cross of Christ can make other crosses straight.”

5. *Poetry*.—

“Sweet are the uses of affliction
Which like the toad, ugly and venomous,
Wears yet a precious jewel in his head.”

“The gods in bounty work up storms about us
That give to mankind occasion to exert
Their hidden strength and throw out into practice
Virtues that shun the day and lie concealed,
In the smooth seasons and the calms of life.”

II. **For it separates them from defects.**—Life is full of glaring defects and appalling weaknesses. Afflictions purge away their dross. See R. 9, P. 77.

2. *Illustration*.—1. The sieve separates the chaff from the wheat and leaves the unmixed grain in purity. 2. As the crucible solves the ore and separates the dross from the gold, so affliction destroys folly and deceit and purifies the graces.

3. *Example*.—Israel was chastened in the wilderness forty years, and its dross of rebellion burned out in the hot fires of affliction before it was worthy to enter Caanan. *Every sinner* is chastened in penitential grief ere the image of the new creature adorns the life.

4. *Testimony*.—“Sanctified afflictions are spiritual promotions.” “A great deal of rust requires a rough file.” “No vessel of gold is moulded without the furnace.” “It seems as evident as noon-day that the same love that prompted the Saviour to bear the curse for us would have led him to bear all afflictions for us, were it not absolutely necessary that we should suffer in our own persons.”

Poetry.—"God often lays the scene of his amazing providences in very dismal afflictions, as the limner first puts on the dusky colors on which he intends to draw the portraiture of some illustrious beauty."

"The good are better made by ill,
As odors crushed are sweeter still."

III. For it develops them.—Excellencies grow and make their most conspicuous development in the school of affliction. See R. 9, P. 77.

2. *Illustration.*—Birds are taught to sing their sweetest songs in darkness and isolation. The music of the Æolian harp swells into strains of grandeur only when swept by the wild rush of the driving storm.

3. *Example.*—1. The fiery ordeals of Egyptian slavery developed Israel from a family into a great nation. 2. The martyr blood of saints is the seed of a world-wide Christianity.

Manasseh's chain was more profitable to him than his crown.

4. *Testimony.*—"Affliction elicits talents which in prosperous circumstances lie dormant." "I believe we often lose deep joys because we are afraid of deep sorrows." "Afflictions are God's hired laborers to break the clods and plough the lands."

5. *Poetry.*—

"Affliction is the good man's shining scene,
Prosperity conceals his brightest ray,
As night to stars, woe luster gives to man."

In this wild world the fondest and the best,
Are the most tried, most troubled and distressed.

Peroration.—Thus exhibited, purified and developed, the excellencies of life find in affliction their wizard's charm, the abiding law of their beauty, strength and sublimity.

Notes on Essay 2.—1. The adaptation of the principles to the expansion of poetic thought, revealing its organic form and retaining the poetic imagery. 2. The discovery in Definitions first of the abstract truth imbedded in the figure and expressed in the language of the figure embracing the Object and Subject illustrates the process of Exegesis. 3. The proportion in length of definitions, analysis and argument, each meeting the demand for necessary elucidation.

(2.) 1. Definitions develop Exegeses. 2. Analysis and argument give symmetrical development to the sentiment of the poem. 3. The application is wanting in the essay. This being made by indirection in the body of the discourse is omitted in essays.

ESSAY No. 2.

OBJ.—YOUTHFUL DAYS.

SUB.—Sweet Memories.

(The following Essay was read by Marion, the Daughter of the Author, on the occasion of her graduation in the Auburn Female College, Ala.)

Theme.—SWEET MEMORIES OF YOUTHFUL DAYS.

The sentiment of the following lines of poetry used as a text develops the accompanying essay:

Text.—

“There is a magical isle in the river of time,
Where softest echoes are straying,
And the air is as soft as a musical chime,
Or the exquisite breath of a tropical clime,
When June with its roses is swaying.”

“O! this beautiful isle with its phantom-like show
Is a vista exceedingly bright,
And the river of time in its turbulent flow,
Is oft soothed by the voices we heard long ago,
When the years were a dream of delight.”

Def.—The sentiment of this poetry streams into the soul like the mystic strains of a far-off harp. The rolling river breaking through the rapids, smoothing into the wider calm, mirroring the hills, threading the continent from mountain to sea, whispering in the hush of peaceful waters, roaring in the rush of thunder, is but a parable of the mysterious phantom which breaks upon earth's bosom, glides in fitful course through its shadows and disappears forever—known as human life.

This river likened unto time has for its drops, moments; its ripples, hours; its waves, days; its billows, years; its surges, centuries; expressing in its course the limit of human life. Far down the stream typifies the murmur of tottering age, with muffled moan gliding into the shoreless sea. Far up the river is the symbol of infancy in its break and hurried rush into the channel of time. The "mystic isle," floating as emerald in its distant sheen of gold, is youth, charming youth, the unblown beauty of human life. Adown the river, which presents age, with its *sweetest memories* and the magic isle in the upper stream expressing *youthful experience*, we have our theme conveyed in the thrilling thought of the Bard, "*Sweet Memories of Youthful Days.*"

Obj.—YOUTHFUL DAYS.

Anal.—I. **To the aged mind youthful days are separated from all other days.**—This isle is girt with ceaseless ripples of gold; lit with the splendor of suns that never set; spread with flowers that ever bloom, and filled with music that never ceases. It is the enchanted land trod but once and seen forevermore. In the far-away waters the dim sight of age catches glimpses of its glory and dreams of the youth that was and that age now forever gone.

II. **These days are charms of universal experience.**—All men have paused upon life's slippery descent to catch once more a glimpse of their glory and hear again their strains of music whose weird cadences never die. "When I was young," is the joyful echo that comes up from all climes, a thrilling note sounded by all ages, the bubbling outburst that fills all skies and thrills all hearts. Their enchantments fascinate alike the king upon his throne and the beggar in his hut, the

Caucassian beneath his tropical sun, and the Eskimo in his subterranean home. They are the music of the universal harp swept by the fingers of time.

III. These days are experienced but once.—Their delight is quaffed and the chalice is broken forever. Time flows not back in its flight.

“Backward, turn backward,
O time in your flight,
Make me a child again,
Just for the night.
Mother, come back from that echoless shore,
Take me again to your heart as of yore”

Is the wail of age mocked only with the echo of its own sad refrain.

IV. The sports of those days were real.—The bounding ball, the sling of the bat, the defeats and triumphs of the playground, and the nursery hobgoblins were all real. That the charm of this substantial reality could be broken had not smitten the dream of youth. Though the charm be broken, yet the dream may linger in the dusty halls of memory and gladden the decaying fancy of tottering years. Though the illusion be broken, let the birds sing their same old song, the flowers bloom, the waters ripple, the children prattle and mother's voice hushed forever on earth speak again, all as in the days of yore. Though a broken delusion and a childish fancy we joyfully live them over and over again.

Prop.—AGE HAS SWEET MEMORIES OF YOUTHFUL DAYS.

Arg.—**I. Because their anticipations of the future were vivid and bright.**—The vista of coming days was lit with the halo of thrilling splendors. The sky of far-away years was cloudless and bright. No mist of tears trailed in its light. Enchantments wild and sweet, trooped along its way, and life was but the high-wrought imagery of an unbroken day. Calamity's storms and sorrows night had made no footprints in its track, but affections strong and friendships dear, thronged in visions rich and rare. The hollow world was still robed in light and we saw the elysian beauties of full-blown life, and caught

the fragrance of its ripening beauty and glimpses of gathering glory.—The charm only of the youthful eye, a charm though broken by age is yet sweet, even in its delusion.

II. Again they are sweet because the sainted dead were there.—Memory restores our loved ones to our embrace and in visions of rapture the treasured past floats upon us and throngs us with joy and fills us with song. Memory alone links us to our dead and admits us to the sweet shade of buried years, where they come back to us in the rapture of a rarer sphere and the bliss of a brighter world.

III. Again they are sweet, for they are forever ours.—While we grow old and the world waxes in age around us, this isle far up the stream of time retains still the freshness of its growing beauty and the magic of its ever-increasing charm. The distant murmur of its voices in startling echoes steal away from its buried years and sweep in cadences wild and sweet down the corridors of memory, and thrill the soul afresh with the raptures of youth and again renew the spell of its fading hope. It fringes in deeper crimson the glow of life's setting sun, and will at the last be the richest flash-light that spreads its sheen over its dying luster.

To conclude, these memories in the growing magic of their charm are but the figure of that youth that grows not feeble with age, and that renews its beauty in the fadeless light that mantles the green fields and floods the rivers of gold in the far-away home of the soul.



2- 96

UNIVERSITY OF CHICAGO



48 440 375

BV
4211
A54

Anderson
Sermon science

128076

FEB 25 1938

J. P. Richeson

MAR 8 1938

MAR 7 1938

156 57
Cal. Dept.
Miss Dawley

2- 9689

128076

UNIVERSITY OF CHICAGO



48 440 375